

The American Friend

Old Series
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JULY 7, 1938

New Series
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Observing London Yearly Meeting

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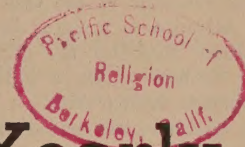
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To John R. Webb

In Appreciation



OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary, 20 South 12th Street, Philadelphia, Pa.

EMERGENCY IN SPAIN CALLS FOR ADDITIONAL RELIEF WORKERS

Returning workers and cables from Spain are burdened with the deepening distress in Loyalist territory. Widespread hunger is now acute among the civilian population and no less than among the refugees. Cables from Emily Parker report the transfer of the Quaker hospital in Alicante to a safer location in San Juan. Recently the city was disastrously bombed within a half mile of the hospital's former site.

Murcia, which has been the scene of Quaker relief work for more than a year, has been further deluged with refugees. Friends' hospitals are filled with children wounded in recent bombings. The recent fall of Castellon has resulted in the old refugios of Murcia being filled with new hordes of homeless people. Emily Parker reports that an emergency feeding center has been set up in the railroad station while Mennonite funds are being applied to the feeding of four thousand school children in the town.

The release of £25,000 contributed by various governments for child feeding in Spain permits a greatly expanded service. Between 30,000 and 40,000 children will now receive food under the direction of British and American Quaker workers. To handle the added burden of work, the A. F. S. C. Committee on Spain has appointed the following additional persons:

Charles J. Ewald, former International Y. M. C. A. Secretary in South America, who replaces Clyde E. Roberts in Nationalist territory. Clyde Roberts will join the Friends unit in Southeastern Spain together with Florence Conard of Montevideo, Uruguay, a graduate of Oberlin and Wellesley Colleges; Alfred and Ruth Cope, A. F. S. C. Secretaries in the Chicago office, and Martha Rupel, a trained nurse representing the Church of the Brethren. Later in the summer, Paul Bowman, also of the Church of the Brethren, will replace David Blickenstaff, who returns to resume his college studies after a year's service in Nationalist territory.

SIX SUMMER WORK CAMPS BEGIN OPERATIONS

On June 24, campers from 52 colleges and universities gathered at six Work Camps being conducted this summer by the American Friends Service Committee. Twenty were included at the Camp in Los Angeles, California; twenty-two

at the Delta Work Camp, Mississippi; twenty-two at the Camp being conducted at the Highlander Folk School, Monteagle, Tennessee; forty-two at the TVA Camp (Sale Creek, Tennessee); forty-two at Penn-Craft; and twenty-two at the Camp in Flint, Michigan—a total of 170. In each location, the students will work on construction and recreational projects of significance to the local community and will study the manner in which the regional social and industrial problems can be adjusted in non-violent ways.

This year's camps include a number of foreign students; also a larger number of graduate students and college instructors than has been the case in previous years. One of the most interesting applications this year came from Josephine Johnson, the young novelist who won rare distinction in 1934 in receiving the Pulitzer Prize for her first novel, entitled *Now in November*. She will be a member of the Coal Areas Camp during the summer.

Each of the camps will have during the summer a number of educational leaders visiting the camps, leading discussions and working and living with the group.

PICKETT SILVER ANNIVERSARY IS CELEBRATED AT "WAYSMEET"

Twenty-five years have spun their silver thread since Clarence Evan Pickett and Lilly Dale Peckham became Mr. and Mrs. Clarence E. Pickett on June 25, 1913. Their hospitable named home, "Waysmeet," at Pendle Hill, Wallingford, Pennsylvania was the center of great pleasure when many friends of the Picketts gathered on the afternoon of June 1, to celebrate the Silver Wedding Anniversary and to extend hearty felicitations.

Canterbury-bells and delphinium blooming in the lawn gardens seemed to be only reflections of the joyousness proclaimed by the roses, snapdragons and columbines sent by friends to radiate cheer from many beauty spots within the house. A floral gift from the White House spoke significantly of the National appreciation Clarence has won in his ever widening circle of activities.

Guests were received in the spacious living room where Clarence in his white palm beach suit and Lilly in her wedding dress of white charmeuse and wearing a veil made merry with all who came to honor them. Rachel, their eldest daughter, who is a student at Antioch Col-

lege, came by plane to be home for the occasion. Carolyn, the second daughter, was home from her studies at Westtown. Gilbert and Minnie Pickett Bowles, who were soon to leave for Japan, were present as honored guests and were presented with a farewell gift. Gilbert Bowles had received that same morning an honorary degree from Haverford.

Words could not adequately express the sincere appreciation and deep gratitude which friends feel for Clarence and Lilly Pickett and their constant contributions to the Society of Friends through the American Friends Service Committee and through personal friendships. To express that which was beyond utterance in words, the Picketts were presented with a complete service of flat silver by their friends.

"There is nothing mightier or nobler than when a man and wife are of one heart and mind in a house, a grief to their foes, and to their friends great joy, but their own hearts know it best," said Homer two thousand years ago. "But it is as true today as it was then," wrote one who could not be present but who knows that friends find, "one heart and mind" at Waysmeet.

RECENT VISIT TO PENN CRAFT

Penn Craft, the American Friends Service Committee's experiment in Fayette County, Penna., is growing up. Already twenty-eight families of unemployed coal miners are living on the tract of land and their homes are rapidly taking shape. A recent week-end was an occasion for reviewing the progress made during the winter. Seventy-six adults and ninety-nine children gathered at the meetings held in the old red brick farm house which is the social center of the colony. Reporting on his visit, Clarence Pickett described Penn Craft as promising new hope for the hard-hit miners, who are now suffering unemployment as great as in the dark days of '31.

In addition to their flourishing gardens and cooperative farming, the homesteaders have taken up weaving as a source of cash income. It is expected that a shoe factory may be added shortly. The products of their looms already are finding a market. One of the most promising characteristics of the community life at Penn Craft is the initiative taken by the homesteaders in discovering new ways to earn a living. At the discussions over the week-end, homesteaders suggested various kinds of work they wanted to start. One proposed asparagus growing as a new experiment in the county. Another worker has been developing a herd of goats and proposes to sell the milk to hospitals. An amusing touch in the Cooperative store reads, "Do what the Doctor says, 'Goat milk cures stomach troubles'."

THE AMERICAN FRIEND

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Editor

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EDITORIAL

In Appreciation of a Friend and Colleague Who has Gone

OUR news columns in this issue carry the announcement of the passing of John R. Webb. In that announcement a general statement is made of the scope and nature of his service to the Society of Friends to which he was deeply devoted. That service included a connection of several years as a member of the staff of the Central Offices of the Five Years Meeting, at Richmond, which connection related principally to this paper in his capacity of an assistant to the Editor. Here, as in all phases of his service, the predominant feature of his work was marked by the quality of fidelity. He was always and absolutely faithful to the trust imposed in him. Dependability was the corner stone of his Christian service.

Of the various contributions which he made to the paper we speak here of but one. For the most part, his connection with the Central Offices and the church paper was discontinued in 1932, but the contribution in question was continued up to the time of his death. In fact his last anxious concern related to it when he was too ill to give it his personal attention. It was in a sense a minor service, yet a very important one from the editorial viewpoint. As characteristic of many so-called minor services, it was nameless and unheralded, yet indispensable.

For many years this paper, issue by issue, has been "made up" by John R. Webb. To the uninitiated, it may be explained that the material sent by us to the printers returns in long printed sheets known as galley proofs. We take these proofs, and in the make-up of the paper not only instruct the printers as to the general order in which the articles and features are to come but specify in great detail their exact position as to page and column. This may become more or less a matter of routine, but not to an artist—and John R. was an artist. From the time we became Editor, we gave much thought to the appearance as well as to the content of the paper. To be readable, a periodical must be attractive to the eye. The reader may not be conscious of the neat, artistic appearance presented, but, conscious or unconscious of it, he is influenced and attracted by it none the less. That at least is the theory on which we have always proceeded.

John R. Webb was thoroughly committed to this

point of view. He therefore approached each make-up as an artist would approach a canvas. He studied the material at hand, deciding what would go into the foreground, and arranging the other features accordingly. He always sought to secure balance and proportion. This is not always easy to achieve. Despite many articles of varying length, they must be arranged so as to produce the effect of symmetry. The titles and heads must be made to come just right to present this artistic appearance. Without more detail, this suffices to indicate the importance of this unseen service which our friend has long rendered so faithfully and eagerly. It was a service well done and performed in the spirit of enthusiasm and thoroughness which characterized all his work. In expressing these words of heartfelt appreciation, we are poignantly conscious of how sorely we shall miss the counsel and cooperation of our friend and colleague.

In the Fellowship of Wrongdoers

IT HAS long been an accepted Christian admonition to love the sinner while hating his sin. While the admonition is essentially sound, it is easily open to the abuse of Pharisaism and hypocrisy. We are prone, in the first place, to emphasize our denunciation of the sin and to fail in giving practical demonstration of our love for the sinner. In the second place, we are prone to fix our gaze of accusation upon those whom we condemn as sinners, and to overlook or minimize our own misdeeds. If we acknowledge the latter at all, we soften them to shortcomings!

We welcome therefore this candid note found in the London Yearly Meeting Epistle, printed in this issue: "While we hate wrong, we must love our fellow wrongdoers. There is no place for self-righteous indignation, since the roots of evil are in our own hearts." *Fellow wrongdoers—there* is the significant word. And it is a timely one, spoken in an hour when there is so much of criticism and recrimination. In religion, Christians who profess great piety wrap their robes of self-righteousness closely about them, isolating themselves from a much-needed widening fellowship. It is always the other Christians and Friends who are unsound and unsafe. What sins are commit-

ted in the name of piety and orthodoxy! In our social and economic life, we speak harshly of others who but seek some of the privileges we enjoy. We freely denounce the dictatorships of other countries, forgetting that we have had a part, albeit sometimes an unconscious part, in bringing them about. In all these things we are indeed fellow wrongdoers.

We should not refrain from speaking out against glaring evil—but let us frankly and contritely confess our degree of partnership therein. It is a fine Christian art—that of apportioning our own implication in the sins we condemn in others, and all the time maintaining a creative love in a fellowship of wrongdoers.

Observing London Yearly Meeting

By Elbert Russell

NATURALLY my impressions of this year's sessions of London Yearly Meeting have for a background the last yearly meetings which I attended—those of 1924 and 1925. I missed the elder statesmen of fifteen years ago, who have either passed on or who only came in for a day to renew acquaintance or give counsel. The business of the Yearly Meeting is chiefly in the hands of the younger men and women of the post-war generation. The present generation does not impress me as being so radically socialistic as in 1920. Perhaps the experiences of certain European countries have dampened their enthusiasm for some forms of state socialism.

The wide range—one may say the world-wide range—of interests of the Yearly Meeting and its members stands out in the list of its committees and the the subjects claiming the attention of the Meeting for Sufferings. There were visitors present the first day from fourteen countries; fraternal delegates from the Dutch Mennonites and British Free Methodists and epistles from thirty-seven Yearly Meetings throughout the world.

The subjects which most "took hold" of the Yearly Meeting were nearly all subjects on which the Meeting had standing committees, e.g., the Palestine Watching Committee! A large part of those who spoke to these various concerns spoke out of personal knowledge and experience. The subjects which I noted as arousing the most intense interest were the war victims among the children of Spain, the plight of the Austrian Jews, the release of political prisoners in India, justice for the native races of Africa, the problem of reconciliation between Arab and Jew in Palestine and the proposed new center in Shanghai.

Henry Van Dyke once wrote to this effect: "The ways of the creeds are many and devious; they cross and recross; they twine and intertwine, but the Good Samaritan is at home in them all." Whatever may be the final attitude of English Friends toward the formal "ecumenical" movement for cooperation and unity among the churches, they cannot deny this membership in the "ecumenical" brotherhood of Christian love.

The influence of the Swarthmore World Conference was manifest in many ways, especially perhaps in a keener consciousness that the new Yearly Meetings throughout the world are no longer mere dependents but full-fledged members of the Quaker family. The attempt to solve the problem of morning meetings for worship by breaking the attenders up into smaller worship groups was consciously adapted from the arrangement at the World Conference last fall. The time available for Friends to express their concerns was thus multiplied by the number of groups and gave real opportunity for group worship, both silent and vocal. The new arrangement gave general satisfaction and the meetings made a definite contribution to the spiritual power of the business sessions.

During the Yearly Meeting special meetings were appointed for elders and for overseers. I went to the one for elders, only to find the Small Meeting-house full to the galleries. It gradually dawned on me that I was attending what would be the meeting of ministers and elders in America. For more than a decade London has ceased to record ministers (since 1924) in the hope of securing a more democratic and widely diffused ministry. The subject for the meeting was, "The Presentation of Truth," and I discovered that the problems of the new elder are very much those of the minister of an elder day. There was a live and timely concern that Friends should become better able to present a message audibly and effectively in public. A great deal that was said in the Large Meetinghouse, from the Swarthmore Lecture the first night (especially after the amplifier failed) on through the business sessions, was not heard distinctly in many parts of the house. One wonders whether the habit of speaking in the intimacy of small meetings does not spoil one for the physically and mentally more exacting task of the public presentation of truth. In America the pastoral arrangement has seemed to work the other way; it has tended to develop public speakers at the expense of the ability to take part in "group thinking" either in discus-

sion groups or in meetings for worship on the basis of silence.

The educational interest of English Friends seemed to me exceptionally strong. The Junior Yearly Meeting on Friday and Saturday symbolized it and a solid constructive work was revealed in the reports and discussions. An appeal is being made for an endowment fund of \$500,000, the income to be used to enable children of Friends to get an otherwise unobtainable education.

I did not get to attend the session on Saturday devoted to peace. In the present world-situation one would expect it to be one of the most vital, but from reports it seems to have aroused only the conventional Quaker response. Friends seem rather bewildered and on the defensive in the midst of the British government's vigorous preparations for defense from air raids and its program of rearmament. The customary attitudes do not seem to fit into the amazingly complicated and swiftly changing European situation.

Their historic peace testimony was reaffirmed in a good minute, but the members seem to share to some extent the present confusion and bewilderment of the English people as a whole as to how to work for peace in the present complex situation. Most of them apparently still have faith in the League of Nations. The chief emphasis of the peace session was upon the basis of peace in one's own life and faith.

Two other impressions stand out in my mind; perhaps they are not unrelated. One was a certain uneasiness as to Friends' position in the world. There was heard a note of fear lest Friends be swallowed up of the world or their testimony neglected or lost. It came to its most acute expression when the subject was under consideration of Friends' relation to the "Life and Work" and "Faith and Order" movements and to the proposed World Council of Churches. The correspondence in *The Friend* last spring prepared one for divergence of view on the subject but hardly for the explosive vigor with which many Friends rejected the idea of the Yearly Meeting participating in

any form of inter-church organization. A very weighty section of the Yearly Meeting, however, are favorable to co-operation in so far as no sacrifice of essential Quaker principles is involved. Many of them see in the ecumenical movement an opportunity for a wider and more effective Quaker testimony and Christian service.

The other tendency came out in the frequent theological emphasis. I have been accustomed to religious circles where Christian convictions were so thoroughly taken for granted that one could proceed to plan the details of life and work without frequent reiteration of the fundamental principles involved; much as an architect proceeds to plan

a house without a restatement of the law of gravity at each step. But in the recent Yearly Meeting a large part of the time assigned to reports of committees was taken up in insisting upon the importance, in the particular work under consideration, of Friends principles. There is, of course, always a danger of faith and works getting separated. There still seems to be a section of the Meeting who need constantly to be reconciled to the missionary, relief and educational work. It seemed almost as if among the chilling atmospheric currents in the Meeting one detected a revived and modernized fear of creaturely activity, which the leaders were trying to "warm up." On the other hand I thought I detected

an uneasiness lest Friends were in danger of losing that vital experience of the Quaker life in God without which the stream of good works must inevitably dry up.

It is a wonderful thing that a group of such highly individualized persons, so vitally interested in such a diversity of subjects, can maintain an effectual spiritual, practical unity. Quaker faith and worship of the English type do make such a dynamic unity in diversity real. We American Friends have been more rigid in our insistence on uniformity in doctrine and practice at the cost of our unity. The English Friends have much to teach us in our present efforts to regain it.

I Visit Friends in Mexico

By Merle L. Davis

THE Mexican custom officer at the Rio Grande was coming very slowly down the line, examining most minutely every suitcase and package. With such care for just ordinary bundles of clothes which most passengers had, we trembled for what he might do about our motion picture camera and the sixteen rolls of colored films, as well as the graflex camera and its five dozen films. The only recompense in the unusual time and attention that were being given to each article of baggage was the fact that our judgment moment was being postponed that much longer. Then our surprise came. A well-dressed, middle-aged woman stepped from behind the counter, came directly to our baggage, passing by others, gave us one straight look and then initialed the three custom tickets without touching one single article that was in our three open cases. We are unable to solve the riddle.

THROUGH AREAS OF BARREN WASTE

Had we not already traveled in Southern California, New Mexico, Arizona and Texas, we would have complained about the great extent of waste land between Laredo and Monterrey, Mexico. But having just been through that other area we realized that this in northern Mexico is just part of that same area, which, by the way, we might also have taken away from Mexico at the close of our Mexican War!

We left Monterrey the next morning at seven o'clock for Victoria, after a good night's rest at the Continental Hotel, where we had a large airy room, nice bed and bath, for four dollars, Mexican money, or slightly less than one dollar of our money. Monterrey is at

Following his attendance of the Woman's Missionary Conference at Whittier, California, in May, Merle Davis, Administrative Secretary of our Mission Board, made a trip to our field in Mexico. This article constitutes the substance of his informal report written to members of the Board.

the foothills of an extended mountain range. Victoria lies to the east of the range, while Matehuala is on west.

SPOKEN LIKE A GEOLOGIST!

We rode for seven hours through one hundred and eighty miles of that more or less useless land. It is useless because it is young and arid. In our temperate zone the mountains of earlier geological ages have been broken up and worn down by the intermittent process of rain, freezing, thawing, rain and wind. But where the freezing of the water in the tiny crevices of the rocks does not take place to increase the crevices and thus hasten the disintegration of the rocks to be mixed with the slowly accumulating decayed vegetable matter, the age of fertility of soil is long delayed, especially where even the process of rain is so rare as in this part of the North American Continent.

MORE FRIENDLY CONTACTS WANTED

In the evening we attended the mid-week service, at which twenty-seven were present. Juan Valverde, a graduate of the Union Seminary of Mexico, is the pastor. He played the organ, led the singing and would have conducted the service if we had not been there for a talk with the members concerning the future of Friends work in Mexico. Most

of those who spoke were rather pessimistic about the outlook. They feel that Mexico is passing through a crisis at the present time and are at a very low ebb in the spiritual development of the people. When we suggested that they ask anything of Friends of America that might be within reason, they asked that more visiting Friends drive down as tourists and stop to see them. They want to have the stimulus that comes from greater contact with outside people. They heartily agreed that they would like to have a representative Friend each year to visit them as we send one to Cuba.

The next morning Juan Valverde took us, with his three oldest children, six, three and two years respectively, in a car up the cañon between the mountains to the source of the water supply of the city. On the way through the dry, dusty and rocky streets we came to a beautiful new children's park which was to be opened to the public that week-end. In addition to the beautiful fence that surrounds the city block that has been converted into this park, there is an attractive band stand in the center with radiating cement walks separated by green lawns and trees, as well as slides, swings, teeter boards and other play equipment of the latest type. There seems to be a feeling among some that better days are ahead for Victoria since the new national highway goes through the city.

FRIENDS SITUATION IN MEXICO

While Victoria is approximately but ninety miles from Matehuala across the mountain range, it took us from Friday noon until eight o'clock Saturday eve-

ning to make the trip by train. This mountain barrier separates our two main fields of activity, so that instead of a united field, we have two areas so isolated that they can be of little stimulus to each other. That is a great handicap. We can picture the situation better by comparison to some of our southwestern areas. If we add together the area of the States of Texas, New Mexico, Colorado, Arizona and California, we would have an area still smaller than that of Mexico and not altogether unlike it in shape. The combined population would also be less than that of Mexico. Now imagine four small Friends meetings, with only two pastors, one of advanced age, and the two main meetings in all that area, a day and a half apart on the train. Further imagine the two main meetings with a combined membership of about 150, discouraged, feeling isolated and inadequate to make a significant contribution towards the development of a growing Christian society in the country. In this mental picture of our small meetings in Mexico, keep in mind that they speak another language so that practically all the Friends and much of Christian literature is non-existent for them, and furthermore that the leadership to which they have been accustomed for the past seventy years has been taken away, leaving them without a sense of direction. That is Friends' situation in Mexico.

PERTINENT QUESTIONS ASKED

What can be the probable outcome? What probabilities are there that these isolated areas will make a significant contribution towards a growing Christian way of thinking and living among the 16,552,000 Mexican people? Would these small groups be better off if they were tied closer to a larger group in order that they might receive the stimulus of the more frequent association with a larger number of people working towards the same ends? Will the ultimate enrichment of Mexican life through Christian thought and ways of living be greater by these isolated groups remaining Friends or by joining or affiliating themselves officially with another denomination? These are questions which come to us as we see the position of our Friends in Mexico, and we are thinking, not in terms of possibilities if such and such conditions were different, but in terms of probabilities with conditions as they are and are likely to be.

WITH FRIENDS IN MATEHUALA

Sunday and Monday were spent with Friends in Matehuala. As we entered the stone meetinghouse, our eyes fell upon a list of missionaries who had served at Matehuala from 1888 to 1913. The list of these faithful Friends of the

past who had contributed to the life of the people contained the following names: Morgan, Andrews, Sein, Holding, Lindley. From 1913 to 1931 appeared these: Tice, Roberts, Gulley, Parker, Lee, Pickett, Hendrick, Knight.

Fifty-eight children and adults attended the Sunday School. The two children's groups had their classes in a separate, well-built but plain building which in olden days was the coach or carriage house on the ground floor while the second floor was used for storing the feed and hay for the horses. This building has been appropriately arranged for the classes.

OBSTACLES AND ENCOURAGEMENT

In talking with a group of fifty Friends on Sunday night concerning the Friends' outlook, we sensed a note of slightly more optimism than at Victoria; yet they outlined three principal obstacles faced by them: (1) Formerly they had missionaries and Mexican workers with vision and leadership, while today that is missing. For a year they have been without a pastor with nowhere to turn for one. (2) The membership lacks that preparation, understanding of, and commitment to the basic Christian faith and practices necessary to dedicate themselves to its extension among the people. This is true especially among the men. (3) The lack of funds sufficient to support workers.

On the other hand two encouraging features are evident. The school at Matehuala has been able to continue despite the restrictions and is the only one which we still have in Mexico. While direct Christian teaching is forbidden by law, there is no limitation of the influences of Christian living. Also, while Matehuala in recent years has had less paid leadership than Victoria, they feel that this group is probably stronger than the other one.

A TYPICAL SUNDAY IN MEXICO

Sunday morning we went to the central park to take motion pictures. De-

spite the rumors that churches had been closed, we noticed many people entering the Catholic church. However, there was a still larger number who were seated around the park and streets and engaged in the activities of the markets along the sidewalks. Sunday is market day. The famed "big hat" of Mexico is not an ornamental addition to satisfy the curiosity of American tourists at the time of festivities, but is a universal, national utility.

We had already learned in Cuba to appreciate the unusual hospitality and warmth of friendship of the Spanish people. Here in Matehuala our Friends lived up to their racial reputation.

IN THE PRESENCE OF NOBILITY

We began Tuesday by taking breakfast with a middle-aged lady who, (shall we say) despite the fact that she had taught school for eighteen years, retained a balanced outlook on life and a cheerful demeanor. As we stepped directly into the house from the sidewalk, we entered the neat living room, completely furnished with small center table and six well-made, cane bottomed chairs. The walls were artistically tinted with a light blue pastel color. The floor was made of eight-inch square polished tile. While our hostess finished the preparation for the breakfast we were entertained by a thoroughbred collie dog which bore himself as nobly as did his mistress. But only for a brief time, for his ancestral blood kept him on the go.

As our gentle hostess, with all the marks of refinement, led us back to the dining room, we passed the neatly arranged flower garden in the patio. The room was the kitchen as well as the dining room. To one side of the neatly-set table, covered with a hand embroidered tablecloth, was the simple cupboard with the few dishes carefully arranged on the shelves. In one corner was the built-in "fogon" or native concrete stove built up to hold the two simple charcoal burners. At one side of the stove stood an orange crate on end so as to hold another cast-iron charcoal burner. After one of the group was asked to return thanks, boiling water was poured into the aluminum drip-olator for our coffee which was served with more than half milk that also had been heated. Then much to our great surprise we were served as light and flaky whole-wheat cakes as we have ever eaten. The syrup for them was made from a Mexican cactus-like plant called "Maquay" in Spanish. This same plant, when the juice is fermented, makes the strong liquor of Mexico. Orange juice and a glass of milk completed our delightful morning meal. As we left,

IMMORTAL

I am not just a clod.
Within my soul is an awareness—
A consciousness of God.
Although my life be lived in bareness
And lack of earthly things,
My soul may still take wings.

If the least clod may know
The touch of sun and rain awaking
A seed to make it grow,
A thing of matchless beauty making,
Shall not my soul as much
More lovely blossom at God's touch?

SARA R. STANSBERRY.

Whittier, California.

stopping again in the patio to admire the carnations, gladiolas, roses and various types of crotons, as well as the birds, we were reminded that we had been in the presence of nobility set as a diamond in a simple Tiffany mounting.

IN MEXICO'S MOUNTAIN CAPITAL

The trip to Mexico City confirmed our growing realization that Mexico is largely a mountainous desert. As the train bent around the curves on the mountain side or ran through a valley bordered on each side by mountain ranges, the most common plant to be seen was one of the various species of cacti—some were broad, thick, leaf-like plants, while others were long, slender, spiny cacti, branched like a brass candelabrum of ancient days. Only as we neared the capital city, located on a plateau more than seven thousand feet above sea level, did we find more than scattered patches of green crops.

A special luncheon on Thursday noon was evidence of the friendly and co-operative spirit of the Methodists of Mexico. The Executive Secretary of the cooperative work in the country, the heads of Union Seminary, the writer of many hymns in Spanish, and the pastor of one of the Methodist churches with a membership of one thousand, were among the dozen present. Five were Americans.

LESS HOSTILITY TOWARD CHURCH

In the conference that followed we found quite an optimistic outlook. They all felt that the administration was turning back from the excessive measures against the Christian Church—that the pendulum was swinging back toward center again. Many evidences of this were cited. In a recent address the President issued a recommendation to lower officials that nothing should be done which would indicate an attitude of persecution of the Church.

The government not only does not object to the distribution of the Bible but is adding and encouraging it. At a recent meeting of public school teachers and others, a government school inspector openly expressed his allegiance to Christianity, and urged others also to accept its teaching and practice. But of even more importance is the fact that in earlier years, when there had been no opposition, acceptance or non-acceptance of Christianity was taken as a matter of course, because of historic and family traditions, but without thinking. Today there is a more honest inquiry and search for a basic philosophy which is satisfying. It is true that the school is largely lost to the Church for the present at least, but the American workers, who formerly devoted their time to schools, are now doing Christian social work, giving special attention to the development of Christian homes.

WE MUST BECOME AGAIN A MISSIONARY CHURCH

LONDON GENERAL EPISTLE

To Friends Everywhere:

We have met once again at the Yearly Meeting to wait upon God that we may learn what is his will for us as a Society at this moment of time. As a means to this end we have departed from our custom of holding as one gathering our period for worship before the daily sessions, and instead have met for worship on successive days in a number of smaller groups. This more intimate fellowship has led us into a growing sense of our utter dependence on God.

The value of these group meetings has been reflected in a richer manifestation of the tolerance that belongs to a spiritual democracy, and in a more frequent achievement of a common mind in our discussions. This experience has strengthened our desire that every member of the Society may know the power in our meetings for worship to increase our love and to give us courage in our service for God and man. This is a power in which all may share, however small and isolated our meetings may be. In worship we are linked together with our fellows and with the eternal source of our strength.

Fellowship in the life eternal brings a sensitiveness to all wrong and oppression and a desire to identify ourselves with our fellows and to take our share of the burden of the world's suffering. How hard it is to put ourselves in other men's shoes! During our Yearly Meeting we have tried to realize something of what it means to be a refugee, an unemployed man, a prisoner, a juvenile offender. We have had brought before us in the privations of the underpaid and underfed at home and abroad, the disabilities laid on people of other colour and race, the failure of men to distribute equitably the abundant produce that the earth can supply. As followers of Jesus we are called to strive to remedy these injustices, not clinging to exclusive privileges for ourselves or for our nation, but remembering that the earth is the Lord's and that the fullness of it should be used for the well-being of all his children.

We have longed that in this time of world crisis the Society of Friends everywhere may be faithful in its witness to truth, as truth has been and is being revealed to us. Peace and righteousness are inseparable. Outward peace maintained by the conscious surrender of truth and justice can never be lasting. We may never desert the victims of oppression, but we must endeavour to realize the conditions and needs both of the oppressor and of the oppressed. While we hate wrong, we must love our fellow wrongdoers. There is no place for self-righteous indignation, since the roots of

evil are in our own hearts. Only by action that flows from penitence and love can hatred and tyranny be overcome.

May we in our homes, in our businesses and in every personal relationship so live that our testimony for peace will be maintained in its integrity. For the refusal to take part in war should lead on to a constructive contribution to the creation of a social order based on the teachings of Jesus Christ. In this order the seeds of war—fear, greed and pride—could not grow as they do now.

War and preparations for war form the preoccupation of a world which forgets or denies God. We must exhibit in our lives the faith, hope and love which shall convert men from fear to trust. But we are called also to bear constant witness to the love of God by speaking of the things that have come true in our experience.

The Society of Friends must become once again a missionary church, and, if we will open our hearts to God, the unmeasured power of the love of God in Christ Jesus will be with us for the healing of the nations.

Let us be stirred afresh by the wonder of the message entrusted to us. Let us re-dedicate our lives to God, realizing our oneness with suffering humanity and with him in whom all live and move and have their being. Thus may we be used as messengers of his peace on earth.

WILFRID E. LITTLEBOY, Clerk.

THE LARGER OUTLOOK

"And he brought him forth abroad, and said, look now toward heaven!"

The tent was changed for the sky! Abraham sat moodily in his tent; God brought him forth beneath the stars. And that is always the line of the divine leading. He brings us forth out of our small imprisonments and he sets our feet in a large place. He desires for us the height and breadth of view. For "as the heavens are high above the earth" so are his thoughts higher than our thoughts, and his ways than our ways. He wishes us, I say, to exchange the tent for the sky, and to live and move in great, spacious thoughts of his purpose and will.

How is it with our love? Is it a thing of the tent or of the sky? Does it range over mighty spaces seeking benedictions for a multitude? Or does it dwell in selfish seclusion, imprisoned in merely selfish quest? How is it with our prayers? How big are they? Will a tent contain them, or do they move with the scope and the greatness of the heavens? Do they just contain our own families or is China in them, and India, and the "utmost parts of the earth"? "Look now towards the heavens!" Such must be our outlook if we are the companions of God.—John Henry Jowett.

ON HOLDING A QUAKER MEETING IN SPAIN

BY S. EMILY PARKER

Friends did not undertake relief work in Spain merely because there were hungry children who should be fed, nor because there were sick children who needed care. These were factors of great importance but there were sick and hungry children much nearer home. Why did Friends come to Spain? Spain was a peculiar challenge to the belief of Friends in a way of life which is not based on violence nor determined by crisis. Their work in Spain was meant to be a witness to such a way of life. Feeding hungry children and caring for the sick children, innocent victims of the war, was to be the practical evidence of their desire to help in ways which were in keeping with their religious philosophy.

This being true, it did not seem sufficient to carry on the work without testing it often by the motive. How might this be done? The meeting for worship was the obvious answer. Individually, any or all of those of us working here might have our own private devotional life. However, no amount of time spent in individual meditation can replace corporate worship or the increased insight and courage which come from such fellowship, especially when the fellowship is made up of those who are united in a common task. Many and varied might be the ways in which each person interpreted our work here. Such variety in expression is greatly to be desired. But if our common basis is one, certainly we must find a time when together we seek to clarify and increase our own understanding of it. To try and understand something of the "love of God" and to look at our plans and problems here in the light of it, brought us together in our first "meeting of Friends."

To appreciate what such a meeting meant to us it is necessary to know something of the setting in which we met. Our meeting place was the hospital filled with the grim reminders of the horror of war. It was not a hospital filled with soldiers who had gone off to kill and been wounded in return. Nothing so fair as that! This hospital was filled with little children who should have been playing in the light. To mention only one case will perhaps be enough to show what really are the sternest symbols of all the suffering and strife. Only a couple of days before, there had come from a refugio, a baby, fifteen months old and weighing about ten pounds. She looked more like a starved little wild animal than anything human. But she had been born on the Malaga road when her mother fled the night Malaga was

bombed. This is the kind of picture one would like to erase from one's mind but it is impossible. And even if it were possible it is not right. These are the things that must be looked at in the light of the "love of God."

As we sat there in silence, I looked through the open window and saw the tower of the Cathedral silhouetted against the evening sky. Its doors are now closed, its bell strikes now only the hours of the war, and its cross rises above flowers which bravely try in vain to hide the refugio at its feet.

Was there ever a time or place with less likelihood of revealing the love of God? But was there ever a time or place that needed it more?

Such were the questions that challenged us as we met in Murcia in May, 1938, a meeting of Friends.

TRAVELLING FRIENDS WHO CALLED AT SEATTLE

Among travelling Friends who favored Seattle with their friendly presence this season were several returning delegates from the Woman's Missionary Union held in Whittier, California, during May. George W. and Christie Bird of Indiana, accompanied by a delegation of twelve women, arrived on May 25th. They were shown our charming beauty spots of mountains and water, and also were received into our homes to give us the value of their own personalities. One afternoon was devoted to reports from the conference followed by a social tea served in the church by women of our local group. The guests were from Maine, North Carolina, Tennessee, Indiana and Iowa.

On Memorial Day came a party of four, with Ardelle Cope, New Castle, Indiana, as leader of the genial group.

The last to arrive was a party of six, including Virginia Peelle, retiring President of the Woman's Missionary Union; but they stole quietly in upon us and we received no blessing at all from their presence because these were gone ere we knew they had been here.

Intervisitation among Friends is a strength and cannot be too much emphasized; for it is a tie that binds us together in true Quaker spirit. We of the Pacific Northwest do rejoice when we are located in a line of travelling Friends.

Realization of this importance in our own midst is causing the women of Seattle Friends Memorial Church through our Missionary Society to base their efforts in 1938 on visitation among the sick in spirit as well as of those who are sick in body: and where formerly very few such calls were made we now report at least fifty calls each month. Perhaps this is what Jesus meant when He said: "Ye are my friends, if ye do whatsoever I command you."

MEETING OF FRIENDS IN SOUTH AFRICA

The General Meeting of Friends in South Africa was held during Easter week-end at Port Elizabeth, Cape Province. Twenty Friends as well as visitors were present, many of whom had travelled hundreds of miles and several of whom had been two days on their journey. The meeting was presided over by F. William Fox, Clerk, from Johannesburg, and Howard Hemming, Assistant Clerk, from Port Elizabeth. A special welcome was extended to Dr. Rufus and Elizabeth Jones of Philadelphia, who had arranged their tour of South Africa so as to be present. Otto Peetz, from Germany, was also present on the eve of his departure for Madagascar where he is to work for the Friends Service Council as Principal of the Boys High School.

Port Elizabeth Friends had looked forward eagerly to this gathering and Friends from distant places came full of encouragement and good cheer. To the enthusiasm of local Friends they added their strength of experience and everyone gave of his best that from this gathering there might arise a fresh vigour and growth in their beloved Society. All were eager to get the utmost value out of the short time they were together.

The presence and helpful talks of Rufus and Elizabeth Jones were of great value to the gathering, and the two public addresses given by Rufus Jones not only enheartened those attending the General Meeting but created a keen interest in Quakerism in a much wider audience.

Several worship-fellowship groups were held and the subjects under consideration were, "The Vital Message of Friends," "Is There a Need for a Society of Friends in South Africa Today?" and "Friends' Attitude Toward Peace and War."

Laurence Addis-Smith, who was a delegate to the Friends World Conference, gave a clear and concise account of the discussions and findings of the Commission he attended. The subject, "Methods of Achieving Racial Justice," was of particular interest to South African Friends, many of whom are active in creating a better understanding between the races in this country.

The week-end passed quickly since all the time was fully filled with meetings and friendly intercourse, but it was felt that this coming together again after an interval of five years was very worth while and would prove to be a fresh starting point in renewed vigour in the Society in South Africa.

Laurence Addis-Smith was appointed Clerk, and Reginald Blunsom, Assistant Clerk, for the ensuing period.

A DAY AT WYALUSING IN HONOR OF WOOLMAN

By NAOMI B. KELSEY

Three women Friends set out from Haverford for Wyalusing, Pennsylvania, on Saturday morning, June 18. Driving up via the Poconos, we stopped off at the "Oakwood," and in the afternoon enjoyed the beautiful scenery of the mountains, including the laurel which was at its best.

In the evening we read from Amelia Mott Gummere's book of John Woolman, the description of his journey to the Indian village of Wyalusing in June, 1763. A Moravian missionary had been with the Indians for some time and many had accepted the Moravian faith. John Woolman was well received and had a satisfactory visit. Some of the time, he says, he spoke without an interpreter and the Indians seemed to understand.

Sunday morning as we continued our journey to Wyalusing, we contrasted our comfortable journey with that of John Woolman, 175 years ago. He traveled by foot, horseback and by canoe through dense forests and was beset by savage Indians, rains, snakes, swamps and by various pests, but he kept courageously on to his journey's end.

As we neared the little town of Wyalusing, we passed by the site of the Moravian Indian village. There was a Union Service in the Presbyterian Church at eleven. A responsive reading had been arranged for this occasion, consisting of excerpts from the writings of John Woolman, which was quite impressive.

Wilbur K. Thomas gave the message of the morning, stressing the thought that no matter what dangers beset his path, John Woolman was faithful to the will of God, as it was revealed unto him.

After a basket lunch on the lawn of the H. A. Bartlett summer home, another meeting was held. This was in the nature of a round table discussion, and was led by Norman W. Lyon, who was the originator of the anniversary celebration. He told us some of the history of the Moravian Indians and how they were finally massacred, but that they live on today in history and legend.

Following Mr. Lyon's talk there was discussion of John Woolman's teachings and principles and how we can apply them to our everyday lives. There must have been twenty-five or thirty Friends present, representing Media, Haverford, Muncy, Eaglesmere and Elklands, Pennsylvania, and Elmira, New York.

After this meeting, in the late afternoon Mr. Lyon took us for a scenic and historic drive, first to Standing Rock, on which the Indians stood to watch for the possible approach of enemies, and on which we stood to enjoy the magnificent scenery of the Susquehanna Valley; then on a few miles farther to the site of Asylum, the French village of

refuge, established in 1793, to which they hoped to bring their queen, Marie Antionette.

The historic interest and scenic beauty of that section will well repay one for a visit. I am sure all the visitors that day felt that it had been a most pleasant and profitable occasion, and that great thanks are due to Mr. Norman W. Lyon.

Haverford, Pennsylvania.

THREE HONORARY DEGREES WITHIN THREE WEEKS

At its recent Commencement exercises, Earlham College conferred upon one of its own sons, Wendell M. Stanley, whose research findings within the past two years have held the eager attention of the scientific world, the honorary degree of Doctor of Science. That Earlham's judgment in honoring so young a man, albeit one of its own, was not partial and misplaced was quickly given substantial evidence. Yale and Harvard Universities each singled out Dr. Stanley for similar recognition in connection with their Commencement programs.

President Seymour of Yale cited Dr. Stanley as follows: "Courageous chemist approaching close to the mysteries that have baffled the students of science of life itself, for the scientific possibilities that you have opened and for your achievement in establishing new principles that point to the elimination of human suffering, Yale confers upon you the degree of Doctor of Science." President Conant of Harvard, in honoring the Earlham man, said: "Wendell Meredith Stanley is a bio-chemist who has cooperated effectively with plant pathologists; his isolation of crystalline filterable virus has turned a new page in the history of medicine."

Thus within three weeks the distinguished young scientist who has conducted such significant investigations relating to viruses and virus diseases received three honorary Doctor's degrees—and that before he has reached the age of thirty-five years. Among those honored with him at Yale were Lord Tweedsmuir, Governor General of Canada; Thomas Mann, the noted German author; Stanley F. Reed, recently appointed Associate Justice of the U. S. Supreme Court; and last but certainly not least in popular interest, Walter Disney, creator of Mickey Mouse and that marvel of pictures, "Snow White and the Seven Dwarfs."

Professor William Lyon Phelps in presenting Walter Elias Disney for the degree said: "He has proved that popular proverbs can be paradoxes—for he labored like a mountain and brought forth a mouse! With this mouse he conquered the whole world. One touch of nature makes the whole world kin; and Walter Disney has charmed millions of people in every part of the earth."

OVER TWO HUNDRED MILES ON FOOT IN JAMAICA

By CLIFFORD H. MEREDITH

As the Steamship *Lady Rodney* was coming up to the wharf in the harbor at Kingston, Jamaica, on May 16, the passengers were much interested and somewhat worried as they observed the police lined up along the streets leading to the water front to keep the strikers off the pier. Passengers were assisted by office help to get their baggage to the cabs. The strikers did not interfere with these newcomers as they made their way to hotels and railway station.

It was possible to mingle with the crowd and get the various opinions. All the shops were closed and all the help were told by the strikers to stay away from their places of employment. After noon Bustamante talked from Queen Victoria's statue in the park. Bustamante is the assumed name of the leader of the present uprising. He told the crowd, in which there were perhaps more curious onlookers than strikers, that they must stand together and must not destroy property. Grant, who is an assistant of Bustamante, talked afterward, telling the people that Queen Victoria freed them from slavery but unless they could stand together in their demands for better working conditions and keep from destroying property nothing would be gained. After an exciting day it was a relief to take the train across the plain and then up into the hills to Highgate.

There was a desire to find out what was underneath all this turmoil. Trunks were stored with friends, and with a brown trench coat and a few necessities, Highgate was left behind. In the next four weeks over two hundred miles were traveled on foot. The two highest mountains were climbed; the fishermen in their boats, hewn from trees, were on one occasion entertaining companions; the workers in the banana fields explained banana production and the conditions which brought about the strike, and the laborers in the towns had a story to tell about the working conditions with which they were dissatisfied.

Jamaica is an agricultural country. The price of coffee, copra, and chocolate are all low due to conditions over which Jamaica has no control. The price of bananas is still holding up. The Island has great possibilities for agricultural products which are not at present produced in sufficient quantities to supply the local demand. The expansion along this line may give some relief. The government is embarking upon a land settlement policy of buying up land and dividing it out into small tracts, then selling it out to farmers and giving them eight years in which to pay out.

When a person can travel alone on

foot without being molested, whether in a crowd, or in the mountains, in the city or in the country, it gives one faith that some way will be worked out for the laborer in Jamaica. One cannot soon forget the many kindnesses shown to a stranger along the highways and mountain trails.

(Clifford Meredith, an Iowa Friend, is a research assistant in the Department of Botany and Plant Pathology at Iowa State College at Ames. His present address is, Highgate, Jamaica, B. W. I.—Editor.)

CENTENNIAL OBSERVANCE AT FAIRMOUNT

A two-day celebration of the centennial of the founding of Back Creek Meeting occurred at Fairmount, Indiana, June 18 and 19.

Men and women, wearing silken bonnets and broad brimmed hats of their ancestors, appeared at the church on Saturday for the morning business session and period of worship when, so far as possible, the old customs and plans of procedure were followed.

At the noon hour, a dinner of old time dishes of corn bread, corn pone, batter biscuits, honey, hominy, apple pies, cottage cheese, salt rising bread, fried down sausage and other tasty foods, was served in the basement of the church.

One lone horseback rider, Joseph Davis, living northwest of Fairmount, caused quite a furor when he appeared astride a "sorrell nag," which he had ridden from his home.

The afternoon session, largely informal, was given over to a history of the founding of the church in this vicinity, the influence of the church on the educational program of the community, and the shaping of the moral life during the past one hundred years, including the long fight for temperance.

Old songs were sung by individuals and the congregation; old readings were given from memory, and excerpts were read from the first minute book of the Back Creek Monthly Meeting, forerunner of the Fairmount meeting.

Visitors included Milo S. Hinckle, Richmond, Executive Secretary of Indiana Yearly Meeting, and Charles E. Hiatt of Winchester, as well as many laymen from various parts of the State.

On Sunday, following the morning meeting for worship, a feature of the observance was the remarriage of John Frazier and Rose Jenkins, both seventy-two years of age, after the manner of Friends. The principal speaker at the final session was Milton H. Hadley of Chicago, a former pastor of the Friends Church at Fairmount.

CARMEL QUAKER CLUB A PRODUCING CONCERN

The organization and activities of the Carmel Quaker Club, an alert group of young people at Carmel, Indiana, Friends Church, in Western Yearly Meeting, may give some new ideas and thoughts on Young Friends work.

This rather unique and unusual club was formed last December under the direction of Donald Spitler, Carmel pastor, and Marianna Brown, who felt the need of giving the young people of the church instruction in Quaker history, principles and practice.

The club meets every Sunday evening for a program and business session, and a social is held once a month. It is organized in Quaker style, with a presiding clerk, reading clerk, recording clerk, and committees corresponding to those in the church organization. All business meetings are conducted in Quaker fashion, thus giving members experience in the organization and business procedure of Friends. Merritt Murphy has served as presiding clerk since the club was formed.

Programs have been original, with no set form, system or text being followed. Marianna Brown gave a series of talks on the history and principles of Friends during the first two weeks the Club existed. Since then a variety of programs, all based on Quaker belief and practice, have been enjoyed.

The work of the American Friends Service Committee was studied during one three-weeks period. Special talks on Friends Mission work have been given. Once each month the program is devoted to a discussion of modern problems and current events as they affect young Friends. Also once monthly a question box program, conducted by Donald Spitler, is held. Young Friends write out questions which confront them in their daily living and they are answered and discussed by the pastor.

The Quaker Club is rapidly gaining a reputation for being an organization of service. Three concerns or projects have been undertaken by the members and all have been completed successfully. The first was the painting of a Friends mission church in Tennessee. The young people raised the money themselves, purchased the paint, including enamel for the inside, and sent it to Edward Ransome, a Friends worker in the Tennessee mountains.

Then the Young Friends formed a Quaker Club library and presented it to the church. The library includes over one hundred volumes, including books on the history and doctrine of Friends, outstanding contributions written by Friends, and good and inspiring fiction for all ages.

The third concern of the Quaker Club was the sending of a large delegation to

the Young Friends Conference of Western Yearly Meeting at Camp Mack, June 13-17. A campaign to build up interest and raise money for the Camp resulted in a fund of \$67.50 being raised to help cover expenses, and twenty-three members of the Club attended the week's program at Lake Wawbee. It was the largest delegation from any one church in the Yearly Meeting.

The membership of the Quaker Club is thirty-five and there is an average weekly attendance of about thirty. The organization is gaining strength and support, not only among the young people of the community but also among older members of the church who are interested in youth, and definite plans for growth and future works of service are being made.

IT IS NEW GARDEN IN FACT AS IN NAME

An early visitor to the community that became Guilford College complained about the inappropriateness of the name, "New Garden," saying there was no garden there at all. After a century the Friendly Garden Club of that same community justifies the old historic name and New Garden becomes a rose garden. Many choice varieties of roses have been planted on the meetinghouse campus and furnish beautiful bouquets for the sick and the shut-ins as well as making a beauty spot.

At the last meeting of New Garden Monthly Meeting a dinner honoring thirty-one new members was served. Many of these new members were boys and girls who have been receiving excellent training in Bible School and Christian Endeavor and in their own special Junior Meeting held each Sunday morning under the direction of Grace S. Huffman.

A very successful Daily Vacation Bible School was held immediately after the college commencement, under the leadership of Lois Suiter and an able corps of helpers.

Seven members of New Garden Meeting attended the Carolina Institute of International Relations of which Helen T. Binford is Secretary. During the Institute the attenders honored Raymond and Helen Binford at a picnic dinner on the occasion of their twenty-fifth wedding anniversary. (We are still puzzled to know why "Battle Park" should have been chosen for this celebration!)

Special Evangelistic meetings under the leadership of Howard W. Cope have just closed at New Garden. His challenging and deeply spiritual messages did much good both to the church and to the community people who attended the meetings.

LOYALTY DAY OBSERVED AT LOS ANGELES

THE MEETINGHOUSE

Where friend meets friend
In fellowship so sweet,
Where I meet Christ
And sitting at His feet,
Here God meets me
And so I live—complete.

The above lines, below a drawing of our own meetinghouse, appeared on the front page of the bulletin for Sunday, June 5, in the Los Angeles, California, Friends Church. The day was made a special occasion, which proved a great blessing to all present. Letters of invitation were sent to members who do not often attend, and several responded as well as a number of visitors.

The morning service was enriched by several numbers of special music contributed by Mr. and Mrs. Phil Gatch, Ann Sherwood, Clayton Brown, the pastor, and Myra Fry and Lone Star, from the Friends Indian Center. The pastor's message, on "The Victorious Church," pictured it as an instrument and a power, and was in keeping with the celebration of Pentecost scheduled for that day.

A pot-luck dinner was shared in the basement at noon, after which another session was held around the tables, considering the theme of the task of the church. A brief history of the local meeting was ably presented by Edna White, with further reminiscences by members. Aunt Cynthia Stanley, who was one of the founders of the meeting, was able to be present throughout the day, and brought a few words of greeting. She will be ninety-three next September. The pastor showed and explained charts and graphs concerning our membership and attendance at various services, and presented the challenge of the many tasks which might well be undertaken if each one would find his place and assume his share in service. A Loyalty Pledge was presented, with items to be checked so far as members were willing. This might be of general interest and usefulness:

"To make the work of my church what it ought to be, and to bear my own part of Christian responsibility, I pledge my loyalty to my church and its adopted program. I will: pray each day; read a portion of Scripture daily, seeking to know God's will for me; give God a tenth of my income; be in regular attendance at our—(1) Bible School, (2) Sunday morning worship, (3) Christian Endeavor, (4) prayer meeting, (5) Monthly business meeting; do the work assigned me as a member of some church committee."

The Monthly Meeting and fellowship dinner on the following Wednesday showed a larger attendance than usual; no doubt the inspiration of Sunday was

already bearing fruit. A film and an address were presented showing the problem of liquor and youth.

On Thursday, June 9, our church was opened again as host to a conference of young people and young people's workers with Jeanette Hadley, of the Friends Publication and Christian Education Boards, as leader. Her practical and pertinent answers to many questions were very much appreciated.

Children's Day was celebrated in the Sunday School on June 12.

OLD LOST CREEK MEETING REDISCOVERS ITSELF

Friendsville Quarterly Meeting was held at Lost Creek, Tennessee, April 23, with a large number in attendance. Lost Creek was formerly one of the strongest meetings in the Quarterly Meeting but it became less active as its members moved away, and after the close of the active ministry of John Calvin Jones and Rhoda Beals, meetings ceased to be held regularly. However, within recent months new life and spiritual growth are much in evidence and an earnest effort is being made by those remaining to rebuild this historic old meeting. The interior of the building has been completely redecorated and electric lights installed; also a new roof has been added.

The period of worship was presided over by Arthur Santmier, pastor of Knoxville Meeting. It seemed very fitting that the speakers of the morning should be Lindley Jones of Indiana and Robert Jones of Cincinnati, Ohio, son and grandson of John Calvin Jones who gave so many years of loving and sympathetic ministry at Lost Creek. Robert Jones spoke on "Altars," their meaning, use and the need today. Lindley Jones made an earnest plea that we "Dig again the Wells which have all been filled up," especially stressing the wells of Faith, Trust and Obedience. Other ministers present were J. Edward Ransome, Fred McMillan, Lydia Hoath and J. Norman Osborne.

At the noon hour a bountiful lunch was spread beside the meetinghouse.

The usual business session was held in the afternoon with Cate McReynolds, Clerk, presiding. Marvin Jones gave a report of the improvements which have been made at Friendsville Academy this year. All members of the faculty were present.

At the Young Friends Conference which was held in the evening Arthur Santmier gave an illustrated talk on his work among the Indians.

Christlikeness is not a matter of abstaining from things, but of adventuring in righteousness.

YOUNG PEOPLE ACTIVE IN BANGOR QUARTER

The Peace play, "Missing," written by Elizabeth H. Emerson, has been presented by a group from Bangor Monthly Meeting to six different audiences, including P. T. A.'s and Missionary meetings. Each time it was well received with the splendid message of peace it portrays. Beulah Renaud took the part of the Mother of the Unknown Soldier, Hester Parsons, his sweetheart and Mary Willits his sister. It is a heart-stirring drama, clearly showing the sorrow that follows the tragedy of war.

Four young people under the leadership of our pastor's wife, Esther Savage, had charge of our Sabbath morning worship service, during the absence of our pastor. Mary Willits, Esther Hinshaw, Randall Davis and Donald Renaud each gave splendid thoughts on "Our Incomparable Christ," which were very helpful.

Bangor Quarterly Meeting was held at Bangor, Iowa, May 27 to 29. The theme throughout the sessions was, "Unashamed Workmen." Percy M. Thomas of Des Moines gave splendid messages Friday and Saturday. Carl D. Byrd of Marshalltown addressed the group of young people Sunday afternoon, the theme being, "Christian Citizenship."

The Daily Vacation Bible School was held the first two weeks in June with an enrollment of forty. The children were interested and gave a splendid program at its close.

Our pastor and wife, Lewis and Esther Savage, who came to us last fall, are giving very acceptable service, and much interest is being shown in the various departments of church work.

FOR FRIENDLY GATHERING IN MEXICO CITY

Grace Lowry, Director of the International Student House, 1708 New Hampshire Avenue, Washington, D. C., under the auspices of the American Friends Service Committee, will be in Mexico during July. She will attend the annual Seminar, conducted by the Committee for Cultural Relations with Latin America. Efforts are being made to have a gathering in Mexico City of all those interested in Friends, whether Americans, Europeans, or Mexicans, similar to the luncheon which was so successfully carried out in July, 1931, under the leadership of Clyde E. Roberts and Mr. and Mrs. Joshua Bailey, and a group of Mexicans, among whom were Señor and Señora Carlos A. Calderon and Juan Valverde. Any who may be in Mexico this summer are urged to get in touch at once with Mrs. Lowry, care of Sr. Herberto Sein, Zurich 1135, Lomas de Chapultepec, Mexico City.



BOOK REVIEWS

Readers are urged to order all books through the
Friends Book and Supply House, Richmond, Indiana



DAWN IS FOREVER

By E. MERRILL ROOT

Packard and Company, \$2.00

Of "Dawn Is Forever," his third published book of verse, E. Merrill Root himself says: "It is essentially and more than my previous work an expression of me and my philosophy." As such it is, of course, strongly individualistic, but because it is the work of a mature person with widely catholic tastes and sympathies, it gives voice to thoughts and feelings which many men less articulate than he have experienced.

To readers of THE AMERICAN FRIEND, E. Merrill Root needs little introduction for he is a frequent contributor to the pages of our paper. A Quaker, a member of the English Department of Earlham College, and a New Englander become Middle Westerner, he speaks to us from an experience which overlaps and often transcends that common to most of us.

Readers familiar with Merrill Root's earlier volumes, "Lost Eden" and "Bow of Burning Gold," will find herein much with which they are already familiar: an eager, confident search for the truth which underlies and animates life; a preoccupation with individual growth closely linked with a sensitive insight into the emotions of others, which is more and better than a mere sense of social justice; and a happy faculty of trenchant phrasing which vivifies his subject, whether it be a factual reproduction or an imaginative figment.

Like the man, his book is full of joy, zestful for life and all its experiences; optimistic, for himself and for mankind—at least ultimately; courageous—in the face of much that seems false and wrong in our present world; sensitive—to the constituent parts of the outer world in which we live and the inner world whereby we live; idealistic—looking towards the eventual triumph of the dream that man has long cherished of a heaven on earth.

The poem from which the book takes its title gives poignant expression to his central thesis that we as individuals occupy but small space in the boundless reaches of time, that the apparent old is in truth the ever new, and that "dawn is forever" since

Young is the light
Though the hours intrude:
Time cannot annul
Eternity's mood.

* * * *

And we whose hearts climb

Like the dawn birds, earth-scorn-
ing,
Walk guarded from Time
In Eternity's morning!

The same conviction is found again and again in other poems—"Fantasia of the Middle West" and "Quarrel with Myself," to name but two. It must be understood, however, that by emphasizing the eternal, Merrill Root does not belittle the immediate. He is by self-confession "earth-based and life-intoxicated." Yet in his "Letter to the World" he holds tenaciously to his belief that

.....our life of Light
Comes from beyond us.....
....the fierce constellations past
your bars,
....the Something that sustains the
stars.

Continually in his poems he refers to the sun which, if we read him aright, is to him a symbol of the power and meaning of life, an omnipotent force whose attributes he covets for himself and for all men: its terrible strength, its all-pervading warmth, its universality, its dazzling light.

Significant in this respect is the quatrain which serves as introduction to section two of the book:

Let me be like the sun: his light
Shines though the tides of air are
hurled
Across it; his unshaken might
Ignores the winds of all the world.

But it is in his long "Symphony of Mexico" that he gives what is perhaps the most complete expression of his personal creed. The lines which we quote below are preceded by glowing, panoramic descriptions of the exotic Mexican landscape and equally appealing though very differently hued pictures of the cooler beauties of his native New England. Then comes this illuminating conclusion:

And yet the more I saw, the more
I knew
That word was true
My heart had whispered to me long
ago: "There are
No near and far,
No old and new!
There is no night save death; there
is no sun
Save only One.
Love is the only light; and destiny
Lies not in space but in the pulse
of me."

The book excels, too, in its descriptive passages, in lyrics which give to the reader unforgettable pictures of back-country loveliness, vignettes of nature which evoke in him an almost nostalgic longing for sea and landscapes which perhaps he has never known for him-

self. Rich in such appeal are "Fear of Pan," a line sketch of a cabin retreat "remote in an isle of wood"; "Lost Outpost," a provocative telling of the slow but inevitable disintegration of a deserted homestead; "Frosty Cow," a sharply etched winter silhouette; "Joy of Earth," as experienced by "a brown small bunny, whose eyes are bright and whose fur is sunny"; and "Sea Scape" with a sweep of rhythm reminiscent to at least one reader of the swinging measures of the old folk air, "Cape Cod Chantey."

We have spoken before of the author's keenness of observation—of the acuteness of his perceptions, both visual and mental. One other related quality we would single out for specific praise and that is the poet's humor, a subtle humor whose delightfulness it is hard to define, made up as it is of an ability to see and appreciate the incongruous, a deftness of unexpected phrasing, and an in-born *joie de vivre*. Space forbids further quotation, but we must speak of the rollicking good humor (and good sense) found in "I Am What I Am," in which the skunk cabbage, "malodorous, vulgar, impenitent, broad," is alluded to as the "most tanged of the chlorophyll children of God."

There are love poems too: deeply felt tributes, sincere and personal in their testimony to the life-giving power of love, and warm and tender in their lyric appreciation of her "whom I love."

One other of his longer poems expressive of the central tenets of his personal creed I must mention, and that if for no other reason than the peculiar charm it has for me and surely will have for others: the provocative "Will and Testament."

Some readers may be expecting a discussion of the technical aspects of E. Merrill Root's art and will therefore be disappointed not to find it here. Much could be said on that subject, for he is a versatile craftsman, a master of the singing line, and a deft and experienced manipulator of the tools of his trade whose choice and use of appropriate and varied verse forms, rhyme schemes, etc. testify to his skill.

While not wishing to minimize the importance of such abilities we prefer to stress other (and we believe more important) gifts of the poet. Poetry means many things to many men, and creators of it are credited with widely varying powers, the most essential of which, we hold, are these: to look at life with freedom and without fear; to experience it fully; to evaluate it independently; and to pass on the sum of one's impressions and judgments in words which fire the imaginations and whet the intellect of one's readers. All this—and more—E. Merrill Root has done in "Dawn Is Forever."

LOIS R. HESTAND.

OUR FRIENDLY FORUM

What readers are thinking
on topics of timely interest

UNEMPLOYMENT — HOW FRIENDS MAY GIVE CUE TO GOVERNMENT

Editor, THE AMERICAN FRIEND:

I have been reading with interest the article in THE AMERICAN FRIEND of May 26th by J. Russell Smith on "Quakers and Unemployment." Among his suggestions for a constructive policy he includes "enterprises carried on by governments."

Last Spring when I was privileged to meet Friends in Washington, I outlined what is happening in this direction in Great Britain; and I think your readers may like to know of it, and particularly to know something of what is being done here by the Government in following up certain lines of policy which Friends (amongst others) have been able to initiate.

It was about ten years ago that English Friends began, on a small scale, a "back to the land" experiment among the unemployed. A committee (now under London Yearly Meeting) was set up to help out-of-work men and women to cultivate small plots of land, growing vegetables for their homes; and so successful has the experiment proved that during ten years, tens of thousands were being helped (last year over 135,000) and were producing food valued yearly at nearly a million pounds with a resultant wonderful improvement in their physical and spiritual standard of life.

As their work progressed and reached well-nigh every corner of Great Britain, certain obviously to be expected developments followed. An unemployed man has plenty of time to tend more than a small plot of three hundred or four hundred square yards (which was the standard size). Requests began to come in for larger plots and Friends determined to experiment with quarter-acre plots and even with five-acre small holdings.

Thus it came about that the Committee found itself faced with prospective developments on a grand scale such as only the Government could adequately cope with.

Happily the Government, both local and national, had viewed these developments with a sympathetic understanding of their significance, and today they are not only making grants to Friends to enable them to maintain the allotment enterprise but they are assisting and developing experiments along several promising avenues. Let me briefly enumerate some of them:

1. *Land Settlements.* These normally

consist of about forty to one hundred families who are settled on a cooperative farming estate, averaging four or five acres to each family, with houses, and with a resident instructor. The plan is five-featured. Applicants are carefully selected; there is a preliminary course of training; working capital is advanced; there is a central farm, which arranges cooperative ploughing, transport, etc.; and there is a system of cooperative buying and selling. No Land Settlement scheme in England has ever before combined these five features. The experiment is still young but it holds out good hopes of success.

2. *Group Holdings.* These consist of quarter or half-acre plots for vegetable and poultry culture. There are twenty to forty men in each group and they normally build a community hut, which is used not merely for storage but for social purposes. These plots have proved to be a useful step to full-time holdings. Now about 6,000 are in existence.

3. *Cottage Homesteads.* These are intended for older men of say fifty years of age who are unlikely ever again to obtain work. They are situated near industrial towns where the children may hope to get work. Each plot is one-fourth or one-half acre, and a house is provided at a low rental.

These developments are recognized to be of national importance. They provide work and interest and an addition to the meager family income, and the dawning of a new hope for many thousands; and they may well mark the beginnings of a "back to the land" large-scale movement, such as is sorely needed to correct the ill-balanced social conditions created by over-industrialization; and too, incidentally, (to quote Russell Smith's words) they may later on "show our nation how to employ, harmlessly and peacefully, the thousands who are now engaged in making machines of death."

A further experiment, not under the care of the Yearly Meeting, is being worked out in South Wales by a well-concerned Friend, Peter Scott, and his colleagues. They have established a "Subsistence Production Society" which has given an opportunity to some four hundred men in that stricken area to work for themselves, producing not only vegetables and eggs, but also clothes and boots, milk, meat and bread, and even toys for the children. No wages are paid, but each man is supplied with goods according to the number of hours he works. He also receives the state

"dole." The capital cost of such an experiment is heavy and cannot possibly be borne by the members. The Government has made substantial grants from time to time and are watching the experiment sympathetically.

This bald and inadequate statement serves to show once again how Friends by personal initiative in social experimentation, have given the cue to the State—a hint here and a suggestion there to legislators, a stimulus and a healthy irritant to the body politic.

FREDERICK J. GILLMAN.

London, England.

DOES THIS APPLY TO QUAKERS?

Editor, THE AMERICAN FRIEND:

A man who had done much work in getting the unemployed to work for each other in self-help cooperatives and other organizations has written a book on self-help cooperatives as a cure for unemployment. In attempting to get it published, he was told by one publisher: "Although this book should be published, it is our opinion that the bookbuying public would rather forget about the unemployed than pay \$2.50 to read about them." Another publisher said approximately the same thing. A third felt that they were too much under the heel of the retailers to chance it.

J. RUSSELL SMITH.

Swarthmore, Pa.

NEVER USE TOBACCO OR ALCOHOL

Editor, THE AMERICAN FRIEND:

In answer to Marjorie Hill Allee's letter in THE AMERICAN FRIEND for June 9: she asks that some one take up this tobacco and alcohol question that wrecks our people.

People know less about their health and the care of the body than anything else. We are the *crown* of creation. Each individual is the finest machine on earth. Every human being is a miracle. Our Heavenly Father has put the proper elements in the air, that when we breathe, our blood is purified, our heart-beats send the blood over the body and the cells absorb the pure blood and grow and keep us healthy, if we do not abuse our digestive organs.

Tobacco and alcohol are deadly poisons, and only because people take a little at a time the poison does not kill immediately. But the children pay the awful price for the sins of the parents. Five babies are born every minute in this country, but half of them are dead when born or die within an hour or two of tobacco heart, because the parents are soaked through with nicotine. This poison has a direct effect on the muscles of the heart. Many of our people drop dead or die very suddenly because the blood is full of poison; and as the heart must beat one hundred thousand times every

twenty-four hours, it cannot do its work unless the blood is kept clean and pure.

Just because food tastes good, do not over-eat. Stay in a good humor—your food will not digest if you are angry. When you scold the whole family, no one's food will digest. Our sensitive nerves cannot endure abuse. More lives are wrecked and more homes ruined by ill-temper than in any other way. Then add tobacco and alcohol and conditions cannot be endured.

Our Savior was sent to teach people the way of love and kindness. May we read our Bibles and pray for enough of the spirit of our Christ to keep us sweet and pleasant to live with. Never use tobacco or alcohol; your children will rise up and call you blessed.

ODESSA RAYLE.

Spiceland, Indiana.



TIMELY WORDS OF COUNSEL AND ENCOURAGEMENT

Editor, THE AMERICAN FRIEND:

Four years ago, I became a convert to the Quaker way of life because it seemed to me as it seems now, that the Society of Friends offered me the opportunity I needed for working toward world peace; toward community service; toward domestic tranquility, and personal strength of character. Friends have indeed helped, and I am deeply grateful. I am also grateful to the minister of a Methodist church who was the one person more than any other, who led me to become affiliated with the group of Friends who worship at Longfellow Park in Cambridge.

Again there are times when it seems to me that there is a field for good outside any sectarian group. A "free lance" in religion—going about doing good without the distinguishing sign of any one sect—seems, at times, a very desirable person.

Because non-Friends, as well as Friends, have been my help and inspiration, I am impressed with the idea of calling your attention to a few of them. Because I desire to be world-minded, I am impressed with the thought that Socrates possessed the spirit of Christ, for he too, bore martyrdom rather than be untrue to his convictions. Shakespeare also had this quality (although he frequently entered taverns, quite at variance with Quaker principles). I like to think the great English poet went to taverns mainly for the spontaneity of opinions and the open-mindedness which he found there. It seems to me that he obeyed a divine inspiration—his Inner Light—just as truly as more pious souls have done. When we contemplate the life of Jesus, we know that Zaccheus of the inferiority complex, and the sinful woman at the well, were not his real problems. His real encounters came when

he met the coldly intellectual—men with cut and dried ideas and staid behaviour.

In my association with Friends, I have found open-mindedness and a spirit of fair play to a far greater extent than in any other group, and because this is true, I hope it may be guarded as a holy trust. At the Quarterly Meeting in Amesbury, this spirit of harmony prevailed. Opinions were expressed with honesty, and received consideration. One young Friend, who was "bursting" as he said, with concern for the great sorrows of this world, gave us a spirited talk, free from animosity, and full of understanding. He expressed also sympathy for the concerns of older Friends. It was a glorious occasion for me. I realize that we cannot heal all sorrow at once, but we are beginning with our own locality, which is an excellent place to start.

May we always listen to those of original ideas, hoping that whatever there may be of fanaticism will be melted in time; approving where we can with honesty; encouraging their enthusiasm, for "Some call it Consecration, and others call it God." Let us especially aid the younger Friends, whose problems are peculiar to these times and conditions. They only can carry on our tradition; let us not lose their confidence and faith in us. Sainthood is a noble attainment—but to keep that which is committed to us is better.

BESSIE W. YOUNG.

Cambridge, Mass.
33 Lee Street.



TO FRIENDS OF BOYS AND GIRLS

Editor, THE AMERICAN FRIEND:

To our sorrow and to the loss of the Society of Friends, our Friends Academies have largely passed out of existence. Some will say that they had served their time and were not necessary in a system in which the public pays the cost of education. It is true, the public does pay

THE LOSERS

I think of some who humbly walk
In lonely ways—
Who proudly rode the King's Highway
In other days.
In life's tumultuous, rapid race
They were outrun,
And now for them alone remains
The setting sun.

I do not judge: it may have been
Their fault; and yet
They are my brothers, human, that
I can't forget.
And so I give them, as their due,
A word of praise
For hopeless, losing battles fought
In other days.

ALBERT W. MACY.

Pasadena, California.

the bills but also limits in the schools the type of moral and religious training given our boys and girls. When have we more greatly needed the moral and religious training which the Academies stressed?

Barnesville Boarding School, Barnesville, Ohio, has upheld the ideals of the Society of Friends. Its educational standards are equal to the best in Ohio, so rated by the Ohio State Department of Education. The moral and religious training is unsurpassed. The atmosphere is "Friendly," ideally human and natural. The life is very democratic and homelike.

The School has a small endowment, an eighty acre farm and campus, and three well constructed and appropriate buildings. The tuition costs are moderate.

Its present need is for a building that will house a gymnasium, dining room, domestic science and chemical laboratories, and an enlarged heating plant. Friends of the School have already donated over \$6,000, but an additional \$4,000 is needed to meet the Ohio State Building Code requirements. Any contribution which readers may care to make, will help to keep going an institution which is dedicated to the highest ideals, to promote which the Society of Friends was founded.

This plea is made by one who was educated in the Academies, who taught in the Friends private schools and who has taught for over twenty years in the public schools. The Barnesville School is not the promoter of this plea but the plea is made with its knowledge and consent.

C. EMMETT TRUEBLOOD.

Indianapolis, Indiana.



WHERE IS THE NATION?

Editor, THE AMERICAN FRIEND:

Was it the high class salesmanship of the political leaders of Europe that gave us the League of Nations? They made some flowery speeches and talked about world peace and the League of Nations until they got the Covenant they wanted and then called it Wilson's League of Nations and sold it to him.

If it had not been for a few of our Senators we would be a member of an organization which, failing to get the United States to police the countries of Europe, has been willing to sacrifice Ethiopia to satisfy the dictators. The League has had several talk-fests, but only the echoes of those talks have reached to Ethiopia, China and Spain.

An effective peace organization will have to enforce peace by economic isolation—"believe it or not."

Is it too late now for some nation to lead this war-torn world into paths of peace?

FRANK SANTEE.

Gibson, Iowa.

QUAKERDOM • AT • LARGE

Winnifred Way Wencke, Director of Friends Health Service in Logan, West Virginia, has recently been given an honorary degree—*B. S. Honoris Causa*—by Battle Creek College for meritorious service in social work.

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Word has been received that Garnet Guild, a member of the teaching staff of the Girls' School at Ram Allah, Palestine, is returning to the homeland this month to spend the summer with relatives in Oregon. She plans to return to Palestine the middle of September.

* * * *

Laurena Farquhar of Wilmington, Ohio, who was one of the first to go to Whittier, California, to attend the Woman's Missionary Conference, and one of the last to leave, says she is one ahead of Marianna Brown—she stayed long enough to have an earthquake put on for her benefit.

* * * *

Three books written by Friends are named in the American Library Association's list of the fifty best religious books of the year. These are: Henry J. Cadbury's "Perils of Modernizing Jesus," Hornell Hart's "Skeptic's Quest," and Rufus M. Jones' "Eternal Gospel." The list was prepared by five men internationally known as religious educators, and included three Protestants, a Catholic and a Jew.—*Friends Intelligencer*.

* * * *

Because of the acute situation created by the recent developments in Austria, so great a strain has been put upon our workers in Vienna that emergency help has been made necessary. D. Robert Yarnall, Presiding Clerk of Philadelphia Yearly Meeting, Arch Street, who, following the World War, directed the feeding of one million German school children, sailed the middle of June, accompanied by his wife, Elizabeth Yarnall, to supervise the Quaker relief work in that city.

* * * *

In prefacing his Commencement address delivered last month at Swarthmore College, Albert Einstein, noted physicist and mathematician, now a refugee from his homeland, said: "During many years I have witnessed, with admiration and respect, how the Society of Friends have labored in the whole world, as unselfishly as usefully, to mitigate the sufferings of men, and to fill the realities of daily life with the teachings of Christ, in their innermost sense. Every man, whoever he may be, if he has a concern for a better fate and a more decent conduct for the world, owes to the Society of Friends

profound gratitude. This Society provides a happy testimony against the view that, as has been said, all organization kills the spirit which had created it."

* * * *

Gilbert and Minnie Bowles of Tokyo, Japan, who have been in this country on furlough during the past year spent two or three days with friends at Richmond, June 21 to June 23, as they were making their way westward preparatory to returning to Japan. They will stop enroute at Honolulu and visit their eldest son, Dr. Herbert Bowles and family. They return to face conditions even more delicate and difficult than those which they left a year ago, but perhaps few people, if any, are better prepared both spiritually and intellectually to meet the complicated problems that will challenge them.

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In her annual report as Director, Grace Lowry says that after two years of experimenting, the International Student House at Washington, D. C., "has grown up" and may be considered as a permanent member of the chain of International Houses which will some day reach around the world. It has already become the focus of many international organizations in the National Capital. During the year resident students in the House represented as many as sixteen foreign countries. Their intra-mural interests and activities on a background of varied international cultures, prejudices and tensions very naturally tested the efficiency of International House as a true melting pot.

* * * *

In an editorial in the Poughkeepsie *Eagle-News*, high tribute was recently paid Wilbur W. Kamp, who after thirteen years of service as pastor of the Poughkeepsie Meeting was removed to North Weare, New Hampshire, to become pastor of a combined congregation of Congregationalists and Friends. In his going the editorial says that the Poughkeepsie clergy has lost a vital force and the church-going public a beloved friend. Wilbur Kamp's accomplishments are recalled as "innumerable." He is credited with having built up in the Poughkeepsie Meeting an admirable spirit of harmony, bringing the congregation to a high mark in membership. "In the field of religious education in the county, he was consistently in the forefront. As conductor of vacation Bible schools at his church, and as chairman of the Dutchess county preaching mission last year, he accomplished great things. He was a leading spirit in the

community, and took an active part in all forward-looking movements. His efforts in the field of peace activities, better housing, stimulation of tolerance between white and colored groups, and the advocacy of civil liberties for all are well known.

* * * *

Several American young Friends are making their way to England this summer to attend the International Young Friends Conference to be held near Faversham in Kent, August 11 to 18. It was originally planned to hold the conference in Holland but circumstances argued for transferring it to England. One month prior to the conference they will attend a seminar of English and American Friends to be held at Skipton. Some will visit Friends on the Continent and will attend the sessions of the Yearly Meeting in Germany. Among the young Friends to be in attendance at the conference in Kent are Mabel Coffin of Indiana; Charles F. Thomas, pastor of the Evanston, Illinois, Meeting; Leah Hammond of North Carolina; Arline Booth of Toronto; Benjamin Burdsall of New York; Helen Forbush of Baltimore; and Joe and Mildred Silver of Philadelphia.

* * * *

In a recent issue of his syndicated column, "New York Day by Day," Charles B. Driscoll, writing from Hollywood, California, gives some attractive publicity to Whittier College. Announcing that he had come west from New York to deliver the Whittier Commencement address, he explains that the ceremonies were held in an outdoor amphitheater. During his address, what to him appeared as ominous clouds overspread the sky. Fearing an imminent downpour, he cut short his speech and sat down. "It's about to rain, isn't it?" he remarked anxiously to President W. O. Mendenhall. "Next November," he replied, dryly, "it may rain a little." Driscoll says that as a matter of fact the audience thought he had forgotten his lines and had used the weather as a dodge for getting out of a tight place. Incidentally, Charles B. Driscoll is one of the star alumni of Friends University.

* * * *

On their recent trip to England, Clarence E. Votaw, octogenarian gadabout, of Fountain City, Indiana, and his daughter Helen McKay of Chicago, enjoyed a visit with Helen Hawkins Harris, formerly of Wilmington Yearly Meeting, and her family at their Watling Edgware home near London. Helen presented Clarence with a pound of

superfine English tea, evidently a brand that is "purveyed to His Majesty." On their return, the Editor and wife drove to Fountain City on a Sunday afternoon and quaffed a few cups of the precious brew at the Votaw home. Among those present was Clarence's son, Will Votaw, who has a very responsible position as Director of the foreign mail service of certain steamship companies. To him, who in connection with his work has made the crossing more than one hundred times, the Atlantic has come to mean little more than a big pond.

NEWS OF OUR MEETINGS

The Friends of Penn Meeting, near Cassopolis, Michigan, are taking a great interest in their church as is evidenced by the way in which they have re-decorated the church building inside and out. The building now looks like a new place. Many new friends are now coming to Sunday School and attendance is continually increasing in that department. The mid-week prayer service is held on Thursday nights and is well attended by both young and old. The young people have also started a separate prayer meeting and Bible study on Tuesday nights in which much interest is being taken. This is one of the few churches in this community which has Sunday night services, which are always well attended. Sunday, June 19, was home coming day, when three services were held. A program was presented in the afternoon consisting of readings and music from the various Sunday School classes, after which, the pastor, John J. Main, brought a message. A very enjoyable day was spent by all.

* * * *

Young Friends of the Wilmington, Ohio, area together with representatives from Indiana, Pennsylvania and Iowa, met June 18 and 19 at the Wilmington Friends Church for the second seminar held in connection with the meeting of the Executive Committee of the American Young Friends Fellowship. A. Ward Applegate and Wendell G. Farr were in charge of the discussions. A dinner was served in the basement of the church Saturday evening by the Helpers Class of the local church.

* * * *

The group of young people recently sent to Jonesboro, Indiana, Meeting by Earlham College was given a hearty welcome by the young Friends at a cooperative supper, held in the church basement. . . The Ladies Aid has done considerable work on the parsonage in the way of papering and painting. The younger women are taking an active part in the work of the aid, which is very encouraging to those who have served so faithfully in the past. . . The Children's Day Program, under the di-

rection of Edna Bundy Basket and Geneva Miller, was well attended and gave evidence of much careful planning and patient practice. . . Five new members were welcomed into membership on Easter morning, all of these being members of a class in church membership taught by the pastor, John I. Wright. A consecration service was held at the same hour for a member of the Cradle Roll Department. For several Sundays previous to this time, John I. Wright had given a series of sermons stressing the responsibility of church membership.

* * * *

At the year's last meeting, the Wilmington, Ohio, Missionary Society, held at the beautiful country home of Elizabeth McCoy, yearly reports were given and new officers elected. The beginning of Home Missions in Wilmington and the building of Ada Chapel with its past and present activities were ably presented by Lola Street, who has given much time and service to its work. Reports from the Conference of the Woman's Missionary Union of Friends in America held at Whittier, California, in May were given by Laurena Farquhar, Hallie Vannorsdall, and Hattie G. Jay of Westboro. The reports were most

We Take 'em Big and Little!

Big Meeting, little Meeting

City Meeting, town

Country Meeting, any Meeting

All the world around.

That's our Ten Per Cent Club motto. Any meeting can qualify for membership and honorable mention, by securing one in ten—one subscription to *The American Friend* for every ten resident members (all members of family included in the count).

CREDIT CENTERVILLE!

Centerville is a small, town meeting, five miles west of Richmond. Its young people got busy recently and made their meeting a Ten Per Center. Here's to them!

The campaign continues — the election is still on. Make sure of your meeting's

"Calling and Election"

interesting as well as accounts of the side trips taken. A delicious picnic supper was enjoyed by a large number of members and guests.

* * * *

The June session of Kokomo Quarterly Meeting (Western Yearly Meeting) was held at the New Hope Meetinghouse, June 17 and 18. At the Friday morning meeting on Ministry and Oversight, Fannie Roberts, pastor of the New Hope and Sycamore Meetings, spoke from Paul's words to Timothy, "Be thou an example of believers." Following the dinner and social hour the Queries were read and encouraging reports given of the spiritual state of the meetings. Luther Addington gave an address on the evils resulting from the repeal of the Eighteenth Amendment. On Saturday morning W. E. McConn, President of Marion College, spoke on Stewardship. Levi Cox gave a message on the parables of Jesus. Carl D. Byrd and wife of Marshalltown, Iowa, were welcome visitors at the sessions.

* * * *

On Sunday morning, June 19, the Paoli, Indiana, Meeting Chorus made a surprise visit to the Mooresville Meeting, participating inspiringly in the service. This was in the nature of a friendly tribute to Albert L. Copeland, the pastor, who was for many years pastor of the Paoli Meeting.

* * * *

Children's Day was observed by the Westfield, Indiana, Meeting in a unified service combining the children's exercises and the meeting for worship, in which a short sermon was preached by the pastor, Orval H. Cox. . . On June 26, Westfield Friends had the acceptable presence and ministry in sermon and song of Carl D. and Ella Bird of Iowa who have recently held a fortnight's series of special meetings at Horton. . . At the meeting of the Missionary Society, held June 22, stimulating reports were given by Lois Cox and Eva Wells who, with their pastor, has recently attended the Woman's Missionary Conference in California. . . Fifteen Westfield young Friends attended the Western Yearly Meeting Conference recently held at Camp Mack, of which Orval Cox was dean.

* * * *

The Salem rural meeting located near Liberty, Indiana, enjoyed a very successful Home Coming Day on Sunday, June 19. The speaker was William E. Berry of Earlham College.

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Very impressive services were held in the Friends Memorial Church of Muncie, Indiana, on Sunday, June 19, when William J. Sayers was installed as pastor. Following the hymn, "A Charge to Keep," the right hand of fellowship was ex-

tended by J. Edward Green, Chairman of the Pastoral Committee, after which Charles W. Sweet gave the charge to the pastor. The charge to the congregation was given by Aaron Napier, pastor of the Winchester Meeting, following which a brief sermon was preached by William J. Sayers. Concluding appropriate remarks were made by Milo S. Hinckle, Executive Secretary of Indiana Yearly Meeting. . . . On the preceding Sunday, William J. Sayers arranged a service of recognition in honor of the high school and college graduates in the meeting. As indicative of their standing it is interesting to note that one of this number had been selected as a speaker at the graduating exercises, another was given first honors for all-around attitude, while three others were granted college scholarships. Among the latter is Lindley Clark, Jr., who represents the third generation of that name, he being a grandson of Lindley D. Clark of Baltimore Yearly Meeting. Young Lindley has been awarded the Joseph W. Goddard Scholarship to Earlham College.

YOUTH LIVING SANELY IN A CRAZY WORLD

The annual rally of the Young Friends of Winchester, Indiana, Quarterly Meeting was held on June 19. The afternoon session was held in the Farmland Church and the theme was, "Youth and the Conquest of Right over Wrong in this Generation." The program was carried out under the efficient leadership of Anna Cox, superintendent, with Allan Osborn chairman of the afternoon meeting. The Muncie Friends Orchestra played a number of fine selections, and the union choir directed by Lillian Chant sang several beautiful hymns. Charles Richison conducted the devotional service.

A brief business session followed in which Quaker Haven Conferences were announced. Milo S. Hinckle gave a splendid impromptu talk on "Young Friends in Indiana Yearly Meeting." The principal address of the afternoon was very ably given by L. Herbert Reynolds of Amboy on the topic, "Youth Living Sanely in a Crazy World." The group adjourned to Smithson's Lake for an enjoyable picnic supper, after which the vesper and campfire service was held with Margaret Collins presiding. L. Herbert Reynolds gave another stirring talk in which he encouraged young Friends to be about their work. A number of young people re-consecrated themselves to the work of the kingdom of Christ. This was one of the most successful conferences in deep spiritual interest and attendances ever held by the Young Friends of Winchester Quarterly Meeting.

OREGON YEARLY MEETING IN SESSION

Oregon Yearly Meeting met in its 46th session under the blessing of God at Newberg, June 7-12. All of the Clerks were returned to their positions: Edward Mott, Presiding Clerk; Mary C. Sutton, Recording Clerk; Milo C. Ross, Reading Clerk; and Walter C. Cook, Announcing Clerk. The sessions were well attended from the very first, with large delegations in evidence from Idaho and Washington.

The various ministers from Idaho had charge of the evangelistic meetings in the evening, and Edward Mott, Earl Baker, Levi T. Pennington, Carl Miller, and Richard Haworth of East Whittier, California, spoke at the inspirational hour. Charles Beals, President of Friends Bible College, Haviland, Kansas, brought the closing message of the Yearly Meeting. A ministers' octet, which sang at many of the meetings, was well received.

Among the important actions of the Yearly Meetings are the following: Edward Mott is being sent as the official delegate of our Yearly Meeting to the 75th anniversary of the founding of Iowa Yearly Meeting; Chester A. Hadley was again chosen as our General Superintendent; Marietta Lewis, who has served as Secretary of the Evangelistic and Church Extension Board for the past thirty-three years, and who was forced to resign because of ill-health, was given a hearty vote of appreciation for her many years of consecrated and efficient service; (Frederick B. Baker was named as the new Secretary.) Oliver Weesner was again named as President of this Board, and Joseph G. Reece, as Vice-President; Joseph C. McCracken again heads the Foreign Missionary Board; Paul S. Cammack begins his third year as President of the Christian Endeavor Union, with Elvett Brown, Vice-President, Barbara Hadley, Secretary, Betty Byrd, Recording Secretary, and Lawrence McCracken, Treasurer.

Of great encouragement to us was the appreciable increase in membership, and the fact that now there are almost twice as many meetings and mission-points as there were ten years ago, and there are nearly twice as many active ministers and workers in our home field. Surely God has given us a great opening in this Northwest country! The missionary work in Bolivia is taxing the Yearly Meeting to the limit to keep up with the demands as they come from this needy people. The splendid new chapel and headquarters building in La Pax was to have been dedicated June 26. A new parsonage has been built this year at Rose Valley, Washington; a church bought for the congregation at

Prune Hill, Washington; and an attractive, modern meetinghouse completed at Camas, Washington. Both Woodland and Greenleaf, Idaho Monthly Meetings, are in the preliminary stages of building. A survey covering the month of May reveals that an average attendance of nearly one thousand was had in our out-posts alone.

Helen Cammack, one of our missionaries to Bolivia, was in attendance during the Yearly Meeting and her presence and ministry were great blessings. She sails again for Bolivia July 19. With Estel Gulley, R. N., she plans to be in charge of the work at Puerto Perez.

Many friends remarked how interesting and profitable were the department sessions. The Bible School, Literature, Temperance, Peace, Stewardship, Social Service, and Education departments were featured with timely addresses covering the several fields of activity. There was a wholesome gain in tithers. Both Pacific College and Greenleaf Academy report that they graduated the largest classes in the history of the institutions.

In retrospect, the Yearly Meeting was one of the best in our history. The covering of the Lord was greatly manifested. Several received definite help at the altar during the evening evangelistic meetings. Lela Morrill, William Watson, and Harold P. Mills were recorded as ministers. We enter the new year with courage and faith.

MILO C. ROSS.

YOUTH TO THE FORE IN WINCHESTER QUARTER

Winchester Quarterly Meeting assembled at Friends Memorial Church in Muncie, Indiana, on May 21, with a large attendance. Ira C. Johnson, Aaron Napier and others spoke in the meeting of Ministry and Oversight. There was an unusually large group of young people, with the program in charge of Muncie Young Friends. Laura Hastings was leader and the theme was "Friends' Honesty and Integrity in Business." Frances Jolliffe and J. Edward Green spoke. A young girl from White's Institute recited "The Prodigal Son."

In the business session Anna Cox announced the program for the Young Friends' Annual Rally to be held in the Farmland Friends church on June 19, with supper and campfire service to be at Clayton Smithson's, better known as Mills' Lake. Fred Wright distributed copies of "Death Begins at Forty," also blanks to be signed protesting against liquor advertising.

The devotional period was opened by Aaron Napier, the new Evangelistic superintendent. Ira C. Johnson brought one of his always inspiring messages on

"Christ Within, the Whole of Glory." An unusual feature was introduced by J. Edward Green, with the words "And a little child shall lead them." Martha Underwood, an eleven year old girl from White's Institute, recited from memory the entire book of James in a very impressive manner.

Parvin Bond of Fairmount gave a fine talk on the topic, "The Hands of Jesus Christ Must be Lifted Up."

The Ladies Aid of Muncie served a delicious noon dinner.

BEAR CREEK QUARTERLY MEETING

The May Meeting of Bear Creek Quarterly Meeting was held at Stuart, Iowa, on May 14. A large attendance, a fine spirit of fellowship and vision of a greater Christian Life and service at each of the services made this an outstanding Quarterly Meeting session. Athena Mortimer, pastor at Linden, gave a message to the Meeting on Ministry and Oversight on the reality of Christ in our hearts and lives, which inspired helpful discussion, Murray Haworth, pastor at Pleasant Ridge, a visiting minister, spoke helpfully on the significance of Pentecost at the eleven o'clock devotional service on Saturday and on Sabbath morning the Yearly Meeting Superintendent, Richard R. Newby, preached inspiringly from the text, Acts 2:41. Alice Barnes Hunt of Kansas Yearly Meeting spoke Sabbath afternoon on the inspiration of the Scriptures. In the evening service the Quarterly Meeting Superintendent gave a timely message on the subject, "Broken Down Altars in the Heart, Home and Nation."

Our Junior Quarterly Meeting in its second session under the leadership of Bernice Barnett progressed in its organization and work so as to win the approval of the Executive Committee as the outstanding project of the Quarterly Meeting.

Harold Matthews, a missionary home on furlough from China, and secretary of Grinnell Institute on International Relations, was present and made the problems of the youth in China most real to the Junior Quarterly Meeting and the Young People's meeting on Saturday evening, which was in charge of Pauline Comely, the Superintendent of Young People's work in the Quarterly Meeting.

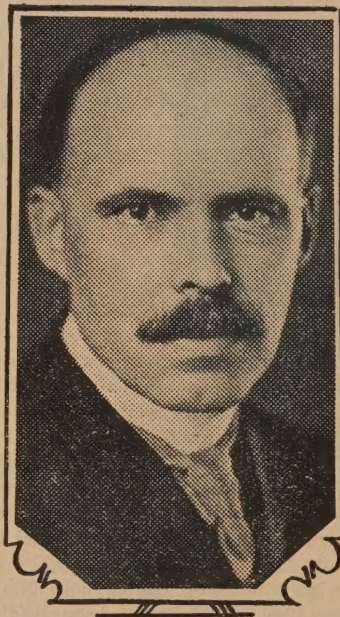
NOTES FROM FAIRFIELD QUARTER

Fairfield Quarterly Meeting Young Friends of Wilmington Yearly Meeting held a rally in the Leesburg Church Tuesday evening, June 7. A covered dish supper was enjoyed before the program by about seventy-five young people. Mildred Hinshaw of New Providence, Iowa, and a member of this year's graduating

class of Penn College, was present and gave the message and later led the games in the basement of the church while delegates from each meeting met to organize the Fairfield Quarterly Meeting Youth Council. At the Sunday morning service, June 12, she sang during the devotional service as well as at the Youths Temperance Rally in the evening, at which she also gave a talk on the liquor problem.

During the Sunday service, June 12, in the Leesburg Friends Meeting, the pastor, Lyman G. Cosand presented twenty-three children with Go-To-Church-Band pins for faithful attendance for fifteen to seventeen services during the past four months. The Temperance Rally held in the evening was interdenominational and churches from the surrounding community participated in the program.

JOHN R. WEBB



Following a brief illness, John R. Webb, aged 64, died June 24, 1938, at Richmond, Indiana. He was born on January 9, 1874, in Sunbury, Ontario, Canada, and attended Pickering College, a secondary school maintained by Canadian Friends. His college education was secured at Queens University, Kingston, and in his later years at Haverford College, from which he held a Master's Degree.

Committing himself in early years to the ministry, he began his pastoral work in 1900 as pastor of the Friends Meeting in Pelham Township in Welland County, Ontario. He was married June 12, 1907, to Margaret Dorland, daughter of John T. and Lavina Dorland of Bloomfield, in Prince Edward County. Following their marriage they were located for four years at the Friends Meeting at Rock-

wood, and a similar period at the meeting at Newmarket, Ontario. In 1917, following his graduate work at Haverford College, John R. Webb became pastor of the East Main Street Meeting in Richmond.

In addition to his work in the preaching ministry, John R. Webb filled various positions of trust in the Society of Friends. In his younger years he was at one time President of the Young Friends Association in Canada and for fourteen consecutive years was the Recording and Reading Clerk of Canada Yearly Meeting. At the time of his death he was Presiding Clerk of the Indiana Yearly Meeting body of Ministry and Oversight, occupying the same position in Whitewater Quarterly Meeting.

For several years following his retirement from the East Main Street pastorate, he was connected with the Central Offices of the Five Years Meeting. In that capacity he assisted the Editor of THE AMERICAN FRIEND (See editorial in this issue). Through the past years the initials, J. R. W., as appended to prose and verse, particularly the latter, have become familiar to readers.

John R. Webb was a thoroughgoing and meticulous scholar. There was an exactitude to his knowledge that made his presence welcome as a ready reference. He was known for his facility in the classical languages. In the year 1921-22 he taught Greek and Latin at Earlham College.

Throughout his life he was thoroughly committed to the Society of Friends and its mission. Few were better established in its doctrines and ideals and understood better its distinctive place in the Christian Church.

The activities of John R. Webb were by no means limited to his own denomination. Throughout his residence in Richmond he was prominent in the work of the Richmond Ministerial Association which he long served as its Secretary.

From the time of its organization, he was an active member of the Richmond Scribblers Club. Frequently his verses were published in the local newspapers and he contributed to several volumes of anthologies.

Surviving are the widow and four children: William D. Webb, who with his family returned some months ago from several years' residence in Shanghai, China, where he taught in the University; Edith Wade, Elizabeth Webb, and David D. Webb, a student in Hartford Seminary.

Impressive funeral services were conducted by W. Bruce Hadley, assisted by Milo S. Hinckle and Truman C. Kenworthy, after which the body was taken for burial at the old home at Sunbury, Ontario.

GEORGE W. BOWERS

Judge George W. Bowers of Hugoton, Kansas, passed away at St. Francis Hospital, Dodge City, Kansas, on May 6, 1938. Death was due to injuries received in a fall.

He was born near Leesburg, Ohio, eighty-one years ago last February 7th. When twenty-one years of age he was married to Henrietta Arabelle Johnson, also of Leesburg, and immediately they moved to the new frontier town of Howard Lake, Minnesota. After ten years they removed to Willow Springs, Missouri, and after twelve years more, to Jetmore, Kansas. In 1906 they became residents of Bethel Friends Community in Stevens County, Kansas, later moving into Hugoton, the county seat, where they have since resided.

His parents, Benjamin and Sarah Bowers, were Methodists; however, upon his conversion at the age of seventeen he united with the Friends, and was at the time of his death, a member of Lone Star Monthly Meeting near Hugoton. He was recorded a minister in 1889.

George Bowers was a typical frontiersman. Until well up in years he made it the business of his life to organize and help carry on Sunday Schools in isolated districts and to preach the gospel as way opened. Sometimes he walked to his appointments after a hard week's work, and at other times he drove across the plains with a team and buggy. In every case it was his supreme desire to help the common man. He was a strong believer in the leadership of the Holy Spirit, both in the affairs of common life and in the matter of public worship.

He early championed the cause of Prohibition and refused to vote with any party not declaring itself satisfactorily on that issue.

In 1918 the Governor of Kansas appointed him to the office of County Judge, to which office he was re-elected the fourth time, serving ten years in all. As Judge he was known for his standard of fair play and strict law enforcement.

The editor of his home town paper has this to say: "Judge Bowers was a true pioneer—he plowed the corn while he preached the Gospel, by the life he lived as well as by sermon. He lived the type of life we might imitate. As a judicial officer he was fair and just."

Funeral services were conducted by Friends ministers in the Methodist Church at Hugoton, assisted by the local pastor. His wife, five daughters, and one son survive.

BIRTHS

ACKLEY—At Oskaloosa, Iowa, June 5, 1938 to Donald and Marie Farr Ackley, a daughter, Janet Kay.

CRUM—At Richmond, Indiana, April

29, 1938, to Keith R. and Thelma R. Crum, a daughter, Emily Jane.

SHEPHERD—At Pasadena, California, May 18, 1938, to Lynn and Dorothy Hill Shepherd, a son, Gary Lynn.

MARRIAGES

COOPER-MARSHALL—In the Jonesboro Friends Church, Jonesboro, Indiana, May 1, Mary Leona Marshall, daughter of John and Lulu Marshall to David Cooper. The father of the groom, minister.

HADLEY-HODGIN—On June 4, 1938, at the home of the officiating minister, Murray C. Johnson, Greensboro, North Carolina, Elgena Hodgins, widow of the late Ed. A. Hodgins of Greensboro, to Simon J. Hadley of Snow Camp, North Carolina, residence at the old Hadley home—stead in the South Fork community.

HICKMAN-DIXON—In the First Friends Meetinghouse, Richmond, Indiana, April 24, 1938, Joan Dixon, daughter of Chalmers and Ruth Dixon, to Lewis E. Hickman, son of Mr. and Mrs. William N. Hickman.

LEATHERMAN-ELLEMAN—In the Ludlow Falls, Ohio, Friends Meetinghouse, June 15, 1938, Jane E. Elleman, daughter of Grant and Mary Elleman of Troy, Ohio, to Frank F. Leatherman of Dayton. Rev. John Bartrug, pastor Eastside Methodist Church, Cleveland, Ohio, minister.

MACY-PEERY—On May 10, at Jonesboro, Indiana, Miriam Peery to Jay Richard Macy, son of Jay and Rosa Macy.

TWISSELMANN-HUDSPETH—At the East Whittier Friends Church, April 16, Ada Hudspeth to Norman Twisselmann, Harley M. Moore, minister. Their residence will be at Berkeley, where the groom has a teaching fellowship at California University while pursuing graduate work.

WADE-JAY—On May 21, 1938, in the Jonesboro, Indiana, Friends Church, Miriam Jay daughter of Watson D. and Miriam S. Jay, to Charles Owen Wade. John I. Wright, minister.

DEATHS

BALLOU—At Woonsocket, Rhode Island, May 5, 1938, Sarah A. Ballou, aged seventy-four years, a member of Smithfield Monthly Meeting. She is survived by one son William A. Ballou, of Wyoming, Pennsylvania.

COPPOCK—At Trona, California, May 28, 1938, in her forty-fourth year following a brief illness, Irena Coppock, daughter of Orland S. and Alida M. Roberts of Wichita, Kansas. A birthright Friend, she was a graduate of Friends University, where in 1918 she was married to Howard Coppock, who with their two sons, Robert and Raymond survive. The Coppocks taught for two years in the Philippine Islands after which they settled in California where they have been teaching for the past nine years. One year ago the family spent a year travelling around the world, visiting various mission fields and studying world conditions. Interment was made in Rose Hill Memorial Park, Whittier, California, with Ernest Lamb, pastor of the Pasadena Meeting, in charge.

FLOOD—At Reid Memorial Hospital, Richmond, Indiana, December 24, 1937, Orlando E. Flood, aged 71 years, a member of First Friends Meeting, Richmond, Indiana. Funeral services were held December 27, in charge of Truman C. Kenworthy, a former pastor of the deceased.

HIATT—At Wilmington, Ohio, June 9, 1938, following a brief illness, Harriet C. Hiatt, aged seventy-one years. Born in Wilmington, the daughter of Levi and Ruth W. Mills, she was educated in the Wilmington schools and at Wilmington College. She was married in 1886 to Edwin J. Hiatt, who with a son, Burritt M. Hiatt, survives. A sister, Mary Mills, was for many years a member of the Wilmington College Faculty. A birthright member of Wilmington Meeting, she was an untiring worker in all branches of its activities, following in the footsteps of her father, widely known as jurist and preacher. She was known not less for her sprightly and contagious humor than for her earnest devotion to all good causes. Her recognized ability made her a leader in many community enterprises. Funeral services were conducted by A. Ward Applegate, pastor, assisted by President Walter L. Collins of Wilmington College.

JENKINS—At Clintondale, New York, February 21, 1938, Martha Jane (Jennie C.) Jenkins, aged eighty-eight years. She was one of nine children born to George A. and Martha Palmer Carpenter and received her education at historic Nine Partners Boarding School at Millbrook, New York. She was married in 1865 to Charles A. Jenkins, to which union eight children were born, six of whom survive. The husband died in 1929. Jennie C. Jenkins, as she was known, was a faithful member of Clintondale Meeting of which she was an elder. As a basis for her long life of devoted service in home, in meeting and in community, she had an unusually intimate and intelligent knowledge of the Bible which she dearly loved. Her radiant spirit will long be remembered by those who knew her.

JESSUP—At Alva, Oklahoma, May 28, 1938, Clara Jessup. She was born November 28, 1863, in southern Iowa, the daughter of Walter and Phoebe Folger with whom at the age of nine she moved to Jewell County, Kansas. In 1885 she was married to Enos Jessup and in 1899 they settled on a homestead near Alva, Oklahoma, where they have since resided. Clara Jessup will long be remembered for her unusual gift in prayer and for her practical encouragement and assistance in every good work. She is survived by her husband. Funeral services were held in the Alva Friends Church with the pastor, Lela E. Gordon in charge; and later at North Branch, Kansas, where interment was made, services there being in charge of Marva Jackson and Glenn Reece.

JONES—At her home in Dorchester, Massachusetts, April 27, 1938, Alice Taber Jones, wife of Lindley S. Jones and mother of Ethel M. Jones. For many years she was a faithful member and an elder in Boston Monthly Meeting.

MARTIN—At New Providence, Iowa, May 19, 1938, Anna Maria Martin, aged eighty-eight years. She was born in Wisconsin, the daughter of Jonathan and Charlotte Haviland Wood removing with her parents to Iowa seven years later. She grew to womanhood near New Providence and attended the Friends Academy there. In 1871 she was married to Nereus S. Martin, to which union nine children were born, eight of whom survive. The husband died ten years ago. She was a birthright Friend and an elder in the meeting for many years. Always faithful in the work of the church she was especially interested in the temperance cause. Her home, heart and hands were always open to the needy.

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McHENRY—At Azalia, Indiana, May 23, 1938, Clara E. McHenry, aged seventy-one years. She was born in Sand Creek Township, Bartholomew County, Indiana, the daughter of Isaac and Lydia Thompson Cox Porter. She attended the Sand Creek Friends Academy and later the Columbus Conservatory of Music. In 1888 she was married to Frank R. McHenry, and on March 1 of this year they quietly observed their fiftieth wedding anniversary. A birthright Friend, she was a devout Christian woman and served the church in various capacities. Her gentleness of character and manner left its imprint upon all with whom she came in contact. She is survived by her husband and three children. Funeral services were conducted May 26 by the pastor, Glen Rinard, assisted by Mildred Rinard and John R. Walter.

MILLER—At Indianola, Iowa, May 30, 1938, Florence M. Miller. She was born April 4, 1863, in Warren County, Iowa, the daughter of Thomas J. and Lucinda Jane Lewis. She was married March 16, 1886, to Peter Miller, who died in 1920. To this union two daughters were born. Her entire life was devoted to her home and family and to others who stood in need of a mother's care. At different times she gave a home to orphaned

PEELLE—At Wilmington, Ohio, June 13, 1938, Mary Esther Peelle, aged 82 years. She was born near Paintersville, Ohio, May 22, 1856, the daughter of Jonathan and Hulda Fawcett. She is survived by two sons, J. Irving and Clinton Peelle, her husband having preceded her in death in 1912. A member of Wilmington Meeting, her exemplary life was influential in both church and community. Funeral services were conducted by A. Ward Applegate, and interment was made at Sugar Grove cemetery.

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nieces and nephews. Her spiritual life found expression in her deep and active sympathy for God's unfortunate children. Funeral services were in charge of her pastor, Glenwood L. Stanley.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Mid-West Friends Office, Room 1103, 53 W. Jackson Boulevard. Alfred H. Cope, Executive Secretary, Phone Wabash 8017.

Chicago Monthly Meeting, 66th Place and Blackstone Avenue, (6620 south, 1500 east). Half block south of Marquette Road. 67th Street surface and half block north. Bible school at ten, meeting at eleven. Milton H. Hadley, minister, 6020 Ingleside Avenue, Phone Fairfax 6641.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; meeting for worship, eleven. Charles F. Thomas, minister, 2021 Colfax, Evanston, Ill. Phone University 5911.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a. m. Jeannette F. Statson, Secretary, 615 Maple Ave., Oak Park, Ill. Phone Euclid 565.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donohue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Robert M. Jones, Pastor, 341 Stetson St.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St. Worship 11:00 a. m., Church School, 9:45 a. m. Visiting Friends call Cecil E. Hinshaw, Minister, 4150 Valjejo St., Phone Gallup 8138W.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship 11 a. m. Send names and addresses of people coming to Detroit to J. Edgar Williams, Pastor, 11832 Ohio Ave. Phone, Hogarth 0624.

KNOXVILLE, TENN.—"Hub of the South-East"

First Friends Church, 2100 Washington Ave. Bible School, 9:30. Christian Endeavor, 6:30. Meetings for Worship, 10:45 and 7:30. Mid-week meeting, Wednesday, 7:30. "Our latch string is always out." E. K. Coggins, Clerk, 345 East

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LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Sts. Bible School 9:45 a. m., worship 11 a. m., C. E. 6:30 p. m. Clayton S. Brown, pastor, 1913 W. 23rd St., RE-5673.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue So. at 14th Street. Bible School at 11:45 a. m. Meeting for Worship at 10:30 a. m. Pastor, H. Millard Jones, 3109 Elliott Avenue.

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Gramercy Park Meeting, 144 East 20th Street Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

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Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Clerk, Ministry and Oversight, Herbert R. York, Educational Dept. Y. M. C. A.

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WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m.; Meeting for Worship, 11 a. m. Visitors welcome. Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11:00 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

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